

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

PROPRIETOR:
Shigehiko Miyoshi

EDITOR:
T. Wakameda

7

Contents for December, 1920

MEIJI SHRINE.	Frontispiece
1. JAPANESE POETRY OF THE "NOH" DANCE (II)	Mark King 373
2. THE ANTI-JAPANESE MOVEMENT	Dr. T. Fukuda 379
3. AUTUMN IN JAPAN (Poem).	C. E. Allen 386
4. THE MEIJI SHRINE FESTIVAL.	390
5. JAPAN PEACE SOCIETY RESOLUTIONS.	394
6. HENRY P. BOWIE	395
7. STRANGE CHANCES	Hakin 397
8. ANECDOTES OF JAPANESE PAINTERS (II).	I. Kobayashi 401
9. MANZAI, ECHIGO-JISHI AND HAGOITA	403
10. BOOK NOTES	404
11. MONTHLY RECORD OF EVENTS	407
12. COMMERCIAL SECTION:	409
Trade with Russia	
Emigration to South America	
Japan-Java Line	
German Dyestuffs	
Japanese Losing in Panama	
The Codfish Market	
Enterprises Depressed	
Foreign Sugar Import	
13. FROM THE JAPANESE PRESS	413

SUBSCRIPTIONS:

In the Japanese Empire, (postpaid) per year in advance . . . Yen 10.00
 In Foreign Countries, (postpaid) per year in advance . . . „ 11.00
 Single Copy, . . . „ 1.00

Foreign subscriptions should be remitted by P. O. or express money order, to The Japan Magazine Co., 6 Ichome Uchisaiwai-cho, Kojimachi-ku, Tokyo, Japan.

AGENTS:

Marusen Company, Tokyo
 Kyo-Bun-Kwan, Tokyo
 Kawase Nissindo, Kobe
 Kelly & Walsh, Yokohama & Shanghai
 B. F. Stevens & Brown, London.
 Brentano's, New York & Paris.
 A. C. McClurg & Co., Chicago, Ill.
 Smith & Counce, Boston, Mass.
 Kho Hock-Tye, Penang, S. S.

American News Co., New York, etc.
 Yorozu & Co., Sacramento, Cal.
 Aoki Taiseido San Francisco, Cal.
 G. E. Siechert & Co., New York.
 N. S. W. Bookstall Co., Sydney N. S. W.
 Tract & Book Society, Bombay.
 C. B. Taraporevala Sons & Co., Bombay.
 Federal Rubber Stamp Co., Kuala Lumpur.
 F. M. States.

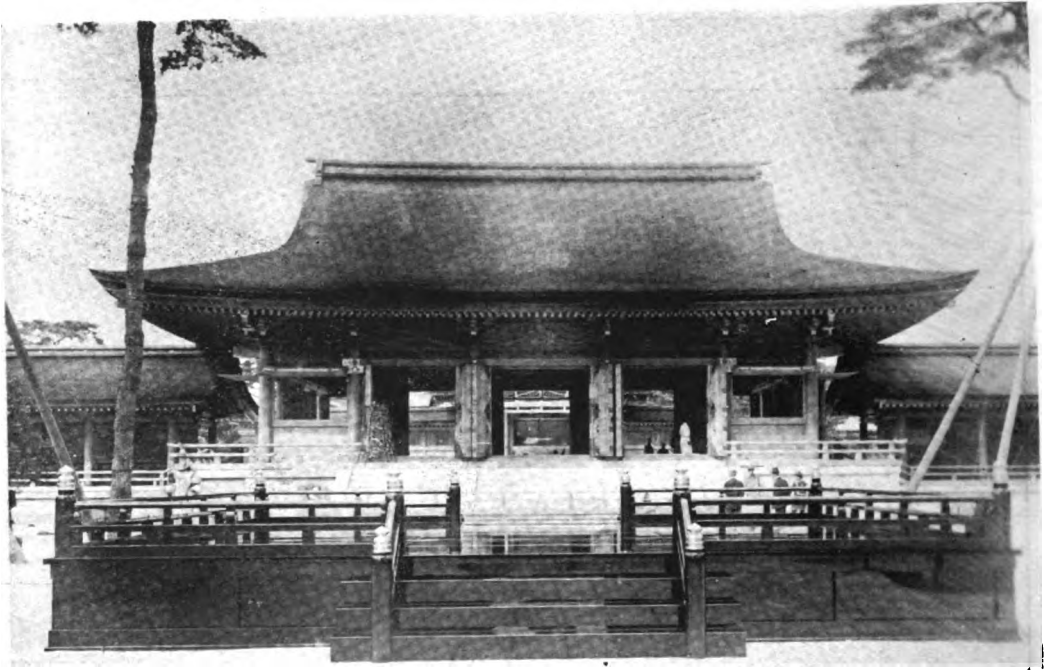
ALL RIGHTS RESERVED



A Manzai Dance



An Echigo-jishi Performance



Stage Before Hall of Worship



A Corner of the Shrine Proper

THE JAPAN MAGAZINE

VOLUME ELEVEN DECEMBER, 1920 NUMBER SEVEN

JAPANESE POETRY OF THE "NOH" DANCE

By MARK KING

II

POETRY is indeed something divine. It is the root and blossom of all thoughts of knowledge; and also, it is the record of all expression of virtue, love, patriotism, friendship, and the scenery of this beautiful world, which we inhabit.

The late Sir Edwin Arnold has observed in reference to the literature of Japan:—"The time will come when Japan, safe, famous, and glad with the promise of peaceful years to follow, and to reward this present period of life-and-death conflict, will engage once again the attraction of the Western nations on the side of her artistic and intellectual gifts. Already in this part of the globe persons of culture have become well aware how high and subtle is her artistic genius; and later on it will be discovered that there are real treasures to be found in her literature. Moreover, England, beyond any other European country, is likely to be attracted to this branch (at present naturally neglected), of what may be called the spiritual side of Japanese life." Japanese poetry is supposed to have reached its most brilliant period a long way back. In reference to this poetry of twelve hundred years ago, Mr. Aston—perhaps the greatest authority on the subject—remarks:—"While the eighth century has left us little or no prose literature of importance, it was emphatically the golden age of poetry. Japan had now outgrown the artless effusions, and during this period produced a body of verse of an excellence which has never since been surpassed. The reader who expects to find this poetry of a nation just emerging from the barbaric stage of culture characterized by rude, untutored vigour, will be surprised to learn that, on the contrary, it is distinguished by polish rather than power. It is delicate in sentiment and refined in language, and displays exquisite skill of phrase with a careful adherence to certain canons of composition of its own." It is, indeed, very difficult to express in English Japan's poetical treasures in the original, or for Western nations to understand the beauties of Japanese poems through the medium of a translation, however well done. A translation of Japanese poems is like a diamond with the brilliancy removed, if Western nations can imagine such a thing. It may be faultlessly correct in its rendering, and yet absolutely misleading in its interpretation of the original.

Japan has produced no Dante, or Shakespeare, or Milton. It is really true, as George W. Curtis said in his essay:—"Who is a poet but he whom the heart of man permanently accepts as a singer of its own hopes, emotions, and thoughts?"

And what is poetry but that song? If words have a uniform meaning, it is useless to declare that Hope cannot be a poet if Lord Byron is, or that Moore is counterfeit if Wordsworth be genuine. For the art of poetry is like all other arts. The casket that Cellini worked is not less genuine and excellent than the dome of Michael Angelo. Is nobody but Shakespeare a poet? Is there no music but Beethoven's? Is there no mountain peak but Dhawalaghiri? no cataract but Niagara?" All words in Japanese poetry are formed with human feelings as the basis, and they show the glory of the fundamental character of the country. And also, the Japanese ode which moves Heaven and Earth without any exertion, raises in gods and demons feelings of compassion, softens the relations between the sexes, and consoles the warrior's soul.

(1) NAGA-UTA and MIJIKI-UTA. "NAGA-UTA," a long poem, is in 5, 7; 5, 7; 5, 7 meter, 5, 7 syllables, or 7, 5; 7, 5; 7, 5 meter, 7, 5 syllables; and it has 12 syllables of 5, 7 or 7, 5 in a line. Some poems have many lines, running into more than fifty or a hundred lines. "MIJIKI-UTA" is called a tiny ode, a short poem of 31 syllables which is composed of two lines of the meter 5, 7, 5 and 7, 7 syllables. The first line of 5, 7, 5 syllables of such an ode is called the "kami-no-ku" or "upper hemistich;" the second is the "shimo-no-ku" or "lower hemistich." There is no rhyme, no measuring of syllables. Though it is exceedingly simple, it has much interest in the eyes of the Japanese enthusiasts. "MIJIKI-UTA" is as follows:—

5 syllables					7 syllables							5 syllables				
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○		
Yu	u	za	re	ba	No	be	no	a	ki	ka	ze	Mi	ni	shi	mi	te
—																
7 syllables							7 syllables									
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○		
U	zu	ra	na	ku	na	ri	Fu	ka	ku	sa	no	sa	to			

At Fukakusa-no-Sato

This evening lone and drear,
The autumn wind sweeps o'er the moor
And chills me to my inmost core;
The sadness grows, as to its mate
The quail's shrill call I hear.

This poem is noted as an epic of autumn, by Fujiwara-no-Toshinari, and is quoted in the "Toōru" of the "Noh" dance.

5 syllables					7 syllables							5 syllables				
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○		
Mi	chi	no	ku	no	Shi	no	bu	mo	ji	dzu	ri	Ta	re	yu	e	ni
—																
7 syllables							7 syllables									
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○		
Mi	da	re	so	me	ni	shi	Wa	re	na	ra	na	ku	ni			

Ah me ! my soul with cares is vexed,
 Unnumbered, crowded, and perplexed,
 Than varied pattern more confus'd
 On Mojizuri fabric used,
 The produce of Shinobu's loom,
 Shinobu in Michinoku land ;
 For whose sake—whose but thine—doth gloom
 My failing heart command ?

This poem is a lyric by Kawara-no-Sadaijin, and it is quoted in the "Oshio" and the "Hana-gatami" or "The flowery basket" of the "Noh" dance.

5 syllables					7 syllables							5 syllables				
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ta	chi	wa	ka	re,	I	na	ba	no	ya	ma	no	Mi	ne	ni	ofu	ru
—																
7 syllables							7 syllables									
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	
Ma	tsu	to	'shi	ki	ka	ba	I	ma	ka	e	ri	ko	n.			

Inaba's lofty range is crowned
 By many a tall pine-tree ;
 Ah ! quickly would I homeward bound,
 If thou shouldst pine for me.

This poem is a lyric by Chunagon-Yukihira, and it is quoted in the "Matsukaze" or "Pine-tree Wind" of the "Noh" dance.

5 syllables					7 syllables							5 syllables				
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ro	i	su	cho	u	Wa	ga	na	wa	ma	da	ki	Ta	chi	ni	ke	ri
—																
7 syllables							7 syllables									
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	
Hi	to	shi	re	dzu	ko	so	O	mo	i	so	me	shi	ga.			

My love for thee of every tough
 The daily theme is—far and wide
 My name is bruited men among.
 Ah me ! my heart was sorely tried
 With some unfounded fears, lest
 My love to all should stand confest.

This poem is a lyric by Mibu-no-Tadami, and it is quoted in the "Hanjo" of the "Noh" dance.

5 syllables 7 syllables 5 syllables
 U ka ri ke ru — Hi to wo ha tsu se no — Ya ma o ro shi —
 7 syllables 7 syllables
 Ha ge shi ka re to wa — I no ra nu mo no o.

As windy blasts down Hatuse's steep
 And furious path impetuous sweep,
 So rudely thou my suit dost slight,
 And scorn thy lover's hapless plight ;
 No more through Hatuse's shrine
 Will I in suing prayer incline.

This poem is a lyric by Minamoto-no-Toshiyori-Ason, and it is quoted in the "Tama-Kadzura" or "The Jewelled Vine" of the "Noh" dance.

(2) IMAYO is a verse consisting of 4 lines of 12 syllables which were sung to the accompaniment of music.

7 syllables 5 syllables
 Fu ru ki mi ya ko wo — Ki te mi re ba —
 Asa ji ga ha ra to zo — Na ri ni ke ru —
 Tsu ki no hi ka ri wa — Ku ma na ku te —
 A ki ka ze no mi zo — Mi ni wa shi mu.

The Capital lies desolate,
 Where Emperors held sway,
 Nought but a wild and grass-grown tract,
 With mouldered ruins gray ;
 With moonlight every space is filled,
 And I by autumn winds am chilled.

(3) The POETRY of the "Noh" dance is a classical drama and is a comprehensive prose-poem of all the genuine poetry of Japan, which is composed beautifully and ingeniously of those many songs and poems of MIJIKI-UTA, a short poem, NAGA-UTA, a long poem, and IMAYO, without slavish adherence to the formality of the 5, 7, 5, 7, 7 syllables of MIJIKI-UTA or the 7, 5 ; 7, 5 ; 7, 5 ; 7, 5 syllables of IMAYO ; but each line of the "Noh" dance is composed of 7, 5 syllables.

The TIME of the dancer's steps in the "Noh" dance is arranged with the octave time in 12 syllables, 7, 5, which is composed of two-four time of the large hand-drum and the small hand-drum. Yá, Yaá, Yaó, and Yaohá are the marks of those intervals of monotonic, binary, ternary, and quadri time in singing the songs and poems to keep time to the dancer's steps in dancing. The poetry of the "Noh" dance is shown in the following chart:—

THE LARGE HAND-DRUM.								THE SMALL HAND-DRUM.							
	1		2		3		4		5		6		7		8
●	△	●	×	●	△	●	×	●	○	●	×	●	●	●	○
—	—	—	○	mo	—	shi	ro	ya	—	A	me	na	ra	de	—
(Yaá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ko	—	ko	mo	ta	—	e	na	ri	—	A	ma	tsu	ka	ze	—
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ku	—	mo	no	ka	—	yo	i	ji	—	fu	ki	to	ji	yo	—
	1		2		3		4								
○	△	○	×	○	●	○	○								
○	—	to	me	no	su	ga	a								
	1		2		3		4		5		6		7		8
○	△	○	×	○	△	○	×	○	○	×	○	●	○	○	○
Ta	a	—	—	—	shi	ba	shi	—	to	do	ma	ri	te	—	—
(Yaohá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
—	—	—	—	—	Ko	—	o	no	—	Ma	tsu	ba	ra	no	—
(Yaohá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
—	—	Ha	ru	no	i	ro	—	wo	—	Mi	ho	ga	sa	a	ki
(Yá)															
	1		2		3		4								
○	△	○	×	○	●	○	○								
—	—	—	—	—	Tsu	—	u								
	1		2		3		4		5		6		7		8
○	△	○	×	○	△	○	×	○	○	×	○	●	○	○	○
Ki	—	—	Ki	yo	—	mi	ga	ta	—	Fu	ji	no	yu	—	ki
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
I	—	dzu	re	ya	ha	—	ru	no	—	A	ke	bo	no	o	—
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
—	—	Ta	gu	i	—	na	mi	mo	—	Ma	tsu	ka	ze	mo	no
(Yá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Do	—	ka	na	ru	—	u	ra	no	—	A	ri	sa	—	ma	a

● — ● ● ④ — ● ● ● — ● ● ● ● ● —
 — — — So — no u e — A me tsu chi wa —
 (Yaohá)

○ ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 Na — ni wo he — da te n — Ta ma ga ki no —

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 U — chi to no — ka mi no — Mi su e ni te —

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 Tsu — ki mo ku — mo ra nu — Hi no mo to ya —

○ — ○ ○ ○ — ○ ○ ○ ○ ○ — ○ ○ ○ — ○ —
 — — — Ki — i mi ga a — yo — wa —
 (Yaohá)

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 A — ma no ha — go ro mo — ma re ni ki te —

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 Na — dzu to mo — tsu ki nu — I wa ho zo to —

1 2 3 4
 △ × ● ○
 — — — — — Ki ku —
 (Yaohá)

1 2 3 4 5 6 7 8
 △ × △ × ○
 — mo — o ta — e na ri — A dzu ma u ta —
 (Yaá)

FISHERMAN :— Heaven hath its joys, but there is beauty here.
 Blow, blow, ye winds ! that the cloud-belts driv'n
 Around my path shall bar my homeward way.
 Not yet would I return to heav'n,
 But here on Mio's pine-clad shore I'd stray,
 Or where the moon in bright unclouded glory
 Shines on Kiyomi's lea,
 And where on Fujiyama's summit hoary
 The snows look on the sea,
 While breaks the morning merrily !
 But of these three, beyond compare,
 The wave-wash'd shore of Mio is most fair
 When through the pines the breath of spring is playing.
 What barrier rises 'twixt the heav'n and earth ?
 Here, too, on earth th' immortal gods came straying,
 And gave our monarchs birth,

FAIRY :— Who, in this Empire of the Rising Sun,
 While myriad ages run,
 Shall ever rule their bright dominions,

CHORUS :— E'en when the feath'ry flock
 Of fairies, flitting past with silv'ry pinions,
 Shall wear away the granite rock !

This part of the poem is the essence of "Hagoromo" or "The Robe of Feathers." There is something indescribably impressive in this play.

THE ANTI-JAPANESE MOVEMENT—A NEW VIEW

By TOKUZO FUKUDA, LL.D.,
Professor in the Tokyo Commercial College

Translated from *The Business World*

RESUMÉ

ASKED by the Editor to contribute an article on the burning question at issue between Japan and America, viz., the California Initiative Land Law, I should like to propose quite a different policy from those usually suggested.

We cannot but sympathize with our brethren in California, who are constantly kept in hot water, as it were, and the attitude of Americans therefore seems to us discourteous and unreasonable and fitted to provoke our indignation.

I remember how when I passed through America on my way home from Europe, twenty years ago, I was delightfully entertained and never suffered from any exhibition of anti-Japanese feeling, except that some stories were in circulation about a rude trick played by a Japanese in a natatorium. Welcomed just as in European universities I was entertained at the state university and taken on sight-seeing trips.

However I thought if I had been an American I might have felt some uneasiness in regard to the increase of Japanese on the coast, and when the trouble over

the school question arose I gave my opinion as based upon the impressions received when I was in San Francisco at that time. This was at the third convention of the Social-Political Society of Japan.

Not only have I studied social-political problems with my head, but my heart too is deeply interested and concerned. It is therefore possible for me to feel sympathy with both points of view. Usually, indeed, Japanese writers take the ground that America is almost wholly at fault while the Japanese contention is wholly just and reasonable. Not recognizing the great underlying cause of the trouble, such feel intense indignation when they find themselves unable to discover effective means to accomplish their object.

Now what is this underlying cause? Social politics I may compare to a house of cards—an artificial construction not following nature's laws. If the present economic system takes its natural course, the weak will be oppressed by the strong. A social-political policy, however, attempts to change this order and forcibly secure the protection of the weak, or

rather to see that both strong and weak stand on an equal footing.

Take capital and labor for example. In both America and Japan the power of the capitalist is exceedingly great, but in America this power is being curbed by the growing influence of the labor organizations there, whose power has now become so great that wages are higher in America than in Europe, even in England. Except Australia, wages are higher in America than anywhere in the world. But efficiency keeps pace with the wage scale. Hence the standard of living of the American workingman has been raised very high.

Now that the labor organizations have become powerful they have received even government recognition, but without these organizations it would be hard to maintain the present standard, as under the present economic system capitalists pay high wages only because forced to do so, are in fact always looking for a chance to limit expense of production, by lowering wages, etc. But since even the political parties listen to the voice of labor with respect, it is possible to keep up the present standard.

Now the country in general is desirous of maintaining this high standard, and as this may be said to be the national policy, nothing is likely to be allowed to interfere with it. For example, desirable as it is to maintain friendship with Japan it is still more necessary to maintain this high standard of living. With China, too, it is desired to strengthen the friendship ever more and more but still it is not thought wise to sacrifice the greater good for the less.

While there is some real anxiety as to the maintenance of good relations with the East, yet it is felt the national policy

must be maintained at all costs. Now, does not Japan feel the same in regard to her own national policy? If the independence of our country were threatened should not we too sacrifice the friendship of America if necessary?

Now we must admit that to raise [the standard of living of laborers has not yet become the national policy of Japan. Rather, I should say, does the government tend to favor the capitalist in order to enrich the state, and the people sacrifice with this object in view.

Looked at from this point of view, Japanese naturally regard Americans as unreasonable, but do they not make the mistake of viewing American affairs from the standpoint of Japan rather than from that of America.

Now in regard to the anti-Japanese movement in America, there are of course various causes operating to produce such; not only economic but racial reasons may be given, but still we can see that the increase of Japanese in California might seem to threaten a lowering of the standard of living of the American workman even though there may be some Japanese whose standard of living is not inferior. Still perhaps on the whole it is, and yet the few Japanese in America now will not lower this high standard seriously, we are convinced.

In a state like California, if Japanese should congregate in 'one section and monopolize certain agricultural industries, it might seriously affect the American competitor. The longer hours and lower wage of Japanese threatens the American shorter hours and higher wage. Now the attempt to exclude Japanese laborers, while very hard on Japan, is not necessarily unreasonable looked at from

the American viewpoint. This is my opinion on the immigration question.

When I expressed this view I was assailed by some as disseminating the views of an American spy or something of the sort, but I still hold to this opinion. After the great war I attacked America's false or hypocritical attitude as to "justice" and "humanity," and was then called a hater of America. I am neither a lover nor a hater but I speak frankly of what I see of both good and evil in her policies. That she raises the standard of living of the laborer and desires to keep it high I consider praiseworthy. Should America show discourtesy to Japan in other ways, we must protest, but it is not wise to dispute over a side issue—a question involving her national policy deeply, as the immigration question does. We should have seen this point in 1909, but Japan, looking only at her own side, failed to see it and the ensuing deadlock resulted.

This was indeed the origin of the present trouble, although the more remote cause may seem to be the dispute over the school question in San Francisco. However the real cause was Japan's failure to appreciate the difference between the national economic policies of the two countries. In 1909, at a meeting of our Social-Political Society I made the prediction that if Japan failed to wake up and see the American contention as based upon reason, relations between the two countries would become more and more complicated, and today I see that prediction realized.

Between 1909 and the present day, the second opportunity for Japan to examine herself sincerely occurred in the enactment of the Anti-Alien Land Law of 1913. But no fundamental study of the

question was made then. Only the old diplomacy was used with the same result as before. Hence the logical sequence was the present land law, which is an attempt to complete the work done in 1913. So to-day the differences between the two countries are in a fair way to occasion serious conflict, sooner or later. But if such a conflict comes, America will receive the sympathy of the world and Japan will be dubbed a second Germany and hated accordingly.

Even if Japan had gone to war in 1909 or 1913 she would have lost repute in so doing, but now when social-political schemes are commanding wide attention, we must realize that our prestige would be seriously injured if force were used over such a case as this. Even if Japan should adopt the world view as to social-political questions, even then any clash with America would be most disadvantageous. Japan is of course an independent state, but she is far from independent in the economic sense. Without American trade especially she could scarcely stand for a day.

To be sure, she has fought with Russia, Germany, and France in the past and suffered economic loss thereby, but in the case of war with America Japan would become economically isolated in a more fatal way. I do not say she might not conceivably win in the contest. I hold that our military men understand their profession and would never undertake a war without some hope of winning it, but we on the other hand as economic experts have a right to discuss the question from our point of view.

War is not a matter for military men alone to settle. Take the recent conflict with Germany, for example. Was not the economic blockade more effective than

military operations in humbling Germany? And again at the Peace Conference at Versailles, was she not the second time defeated? Hence let us consider an imaginary conflict between Japan and America. Even if successful by land and sea would not Japan surely be defeated in the economic contest? The American flotilla of destroyers would at once put our automobiles out of commission and close our three-score cotton mills.

Taking the figures for 1919 we may estimate the Japanese in California as 73,924 souls with those engaged in farming as 37,008 (1918 figs.) Even at the highest calculation, the interests of California Japanese cannot be considered superior to those of half a million factory girls in Japan. Looked at from this viewpoint, we could better afford to have all the Japanese in California return than to engage in war. This is of course merely an economic argument. In case the independence of Japan were threatened, then we must fight and fight to the end, even if all cotton mills and silk factories were closed and the whole nation reduced to want.

But the California question is not one to endanger our independence or injure our position in the eyes of the world. It is a question to be relegated to the domain of social-economic politics. Sometimes kindness is an injury to a person. To respect the social-political policy of America's laboring class is also to respect our own laboring class. Is it not true that the latter would never counsel war in a case of this kind? Yet I do not counsel a policy of doing nothing at this time, only that we revise our plan of action radically.

Now what indeed is the Land Law just passed in California? It is really only

an attempt to complete and improve on the land law passed in 1913. The new law proposes strictly to enforce the following provisions: (1) aliens ineligible to citizenship shall not have the right to purchase farm land in California; (2) as to leases. Formerly the right to lease land was limited to three years, and it was thought this would greatly restrict Japanese farming operations. Just the reverse proved to be the case. In the last ten years this industry has made almost ten times the progress of the period prior to that time. This fact has led Californians to enact a still more severe law, of which the cardinal points may be briefly summarized thus:

(1) A Japanese already possessing land will be protected in his rights, but if his children are Japanese they cannot inherit this land. Whether children born in America can inherit or not is indefinite.

(2) In case the land was purchased in the name of a child born in America, this land could under the 1913 law be used by the father for his own benefit, but under this new law it cannot. In consequence a legal guardian must be appointed.

(3) By the former law a corporation more than half of whose members were Japanese could own land, but by the new law a corporation containing even one Japanese member is excluded from owning farm land.

(4) In regard to leases, land shall not be leased either to corporations or individuals after the term of leases already signed has expired.

In addition to these main points, there are some minor provisions not necessary to record here. To be sure this law applies only to the state of California, but the laws of that state even the central

government has no right to annul—especially this law, which was decided by a referendum vote. Hence the only way to change it is to contend with the people of the whole state. Now what view should we as social-political experts take of this law?

That the right to possess land was not allowed to aliens at first we cannot call unreasonable, since Japan even at the present time does not legally permit to foreigners the right to possess land. But America has permitted foreigners to own land—Europeans, etc.—and outside of California there is no restriction even against Japanese. Now that California alone purposely places restrictions upon Japanese (alone or chiefly) is so-called race discrimination, which is of course objectionable.

No doubt, race discrimination is objectionable as a principle. But as to discrimination where the circumstances furnish certain good reasons for it we cannot say it is always objectionable.

The two cases, one where a small number of Japanese possess land and the other where thousands of Japanese farmers densely gathered together possess an extensive tract of land, should not be treated alike. For instance, Englishmen in certain countries possess land and there is no trouble, but if the number increased then some trouble would undoubtedly occur. So we repeat that where the circumstances require it there is excuse for discrimination.

As the simplest illustration, take the case of ten or twenty persons holding a meeting at Hibiya Park and another case of five thousand holding a meeting at the park. Although both are open-air meetings, yet there is a difference. If only ten or twenty persons meet there is

no trouble as to supervision but when from three to five thousand people are gathered together it may be necessary to order them to disperse. As a more direct example, take the imaginary case of Chinese coolies employed in a factory. If only a few no trouble would occur, but if many thousands invaded the factories in Japan working longer hours just at the will of the employer, serious objection would certainly be made. The Japanese workmen would strike and demand that immediate measures be taken to oust the Chinese. Or if a few Chinese possessed land in Japan it might not be noticed. If however, many thousands bought up land in Tokyo and transacted business there on a large scale, murmurings would very soon arise. The degree and extent of the invasion counts a great deal in questions of this sort.

So in regard to Japanese in California: a few immigrants occasion no comment, but a larger number extending their operations will be likely to arouse opposition. This seems like discrimination, and is such if other foreigners similarly situated are tolerated. If no other foreigners are operating on the same scale, then there is some excuse for seeming discrimination.

The Japanese population in America compared with the American is as follows (1918 figs.)

State	Am. Pop.	Jap. Pop.
Washington	1,660,000	20,714
Oregon	888,000	4,277
Colorado, Utah, Nevada	1,560,000	13,000
Idaho	460,000	1,809

But in California, there are 73,924 Japanese against the entire population of 3,120,000.

We should recognise that there is a

striking difference between the situation in California and that in other states.

* * *

Furthermore if we compare Japanese agricultural production with the entire production the result is as given below :

Products	per cent.
Strawberries	91.8%
Celery	89.2%
Asparagus	82.7%
Seeds	79.2%
Onions	76.3%
Tomatoes	66.5%
Musk melons	63.8%

In other words, the principal vegetables placed on the dining tables of Americans daily are almost all grown by Japanese farmers.

Now, suppose that a large number of Chinese farmers should possess large tracts of land in the outskirts of Tokyo and their agricultural produce should be placed upon the dining tables of Tokyo citizens, would the latter keep silence? We sincerely wish those who are talking so loudly against discrimination would reflect upon these points.

* * *

There are many things which might be mentioned in this connection, but the main point to be remembered is that Japanese are making rapid advancement agriculturally. Before we blame Americans for injustice we must look at all the facts in the case dispassionately.

The Japanese laborers are so industrious that Americans cannot compete with them, it is said. It has given us great pleasure to reflect upon their superior exertions, but Americans, on the contrary, view with alarm this intense activity of the Japanese. They say this competition will destroy the high position secured by the laboring class in America. If they were content to degrade their

position socially and economically the Japanese competition might be met, but they do not wish American workmen to live as Japanese laborers do. American laborers can engage in farming now and maintain their self-respect. In order to keep up this status Americans must do some things which seem unjust to foreigners in order to protect their own.

Now whether we ought to advise all Japanese farmers to adopt the American standard of living at once, I can not decide without thoroughly understanding all the conditions of their life. But this we must admit that there is a difference between the two modes of life and because Americans seek to remove this difference we ought not to consider a wrong is done to our people. If we wish Americans to stop discriminating we must remove the cause. And this cannot be done by diplomatic negotiations alone.

But this is no easy task, to change the living conditions of men at once, and it seems like putting the cart before the horse to try to prevent by diplomatic means the enactment of such legislation as is now being tried out in California.

Of course if the discrimination is racial we must object to it as unjust and inhumane, but in so far as it is economic, we cannot object to recognizing the historical facts and the inequalities which are inherent in racial development.

Some talk has been heard of sending special commissioners to discuss the pending question with Americans. My own view is that the propaganda work is needed in Japan more than in America. True our people in general are showing much good sound sense in the matter, but here and there a militaristic person indulges in some agitation in the direction

of war. But such do not truly represent the nation—this should be well understood. What we do need is to study this question together in the light of social-economic policies and to wake up from dreams of militarism or aggression wherever such have been indulged in.

If after the most thoroughgoing examination, America appears to be clearly in the wrong we should speak the truth as to our findings and fearlessly maintain our position to the last. But that Japan and America should contend without such thoroughgoing examination would be a grave mistake, and might cause the return of many thousands of our fellow countrymen from California.

Certainly we should sympathize with the latter, but not in a harmful way. By taking the right attitude we shall not do

them any harm but ultimately benefit them greatly.

Finally, the question of how to act in the present crisis comes up. This is one for practical politics and not for me to decide. Ought our government voluntarily to restrict immigration hereafter, or in some way propose to limit it until our immigrants have reached the plane of equality with American laborers, and so endeavor to convince America that Japan has no ambitions whatever? The initiative land law should be studied and if it conflicts with higher law of course its enforcement should be protested against, but we hold that as much as possible Japanese should work in harmony with American social-economic ideals and should recognize the competence of California to pass laws in accordance with the national Constitution.

NATURE'S TEACHING

"Kobore matsuba wo are miyashianse,
Karete ochitemo Myōto-zure."

"Give one glance, dear heart,
At the dead pine needles strewn about the ground—
Though they have indeed fallen and died,
Yet forever do they remain in pairs."

AUTUMN IN JAPAN

By Carolyn E. Allen

Out of the narrow little car where the drowsy coolies
Joggled against us when the tiny engine jerked,—
Into the coolness and green of a pathway, where a running stream
Sang the melody made of all colors, of the life of a day
Glowing as it dies with a sunset slipping into the mountains,—
Silent we walked into memories. The world of kimono and ricksha,
The queer busy sounds of the East, were gone, and about us a quiet
Of home, and the woods that are comrades of ours of the homeland.

Little purple asters in great companies, stretching their slender fingers
Till they hurt, trying to reach the octave, to play their music ;
Prim white medallions of Queen Anne's lace, frail and exquisite,
Made not for Japanese ladies whose silk gowns are heavy and gorgeous,
Made for our western maidens to adorn themselves for their lovers ;
Great patches of large-leaved weed, dusted with rusty brown powder,
Sombre against the blaze of the fiery sumach,—world-wanderer ;
Here and there a gleam of lemon color, a weaker leaf that, striving,
Could not attain to crimson. On tall trees the ambitious ivy
With rosy-tipped fingers, clings in triumph to the rough brown tree-trunks,
Caressing the unshaven bark. Yellow-crowned stalks like goldenrod
Are kept from running riot by the more proper grasses
Who, tall and stately, wave their soft brushes to kiss the blood-red berries
Dripping from the crooked trees the vines are climbing.

The daring beauty of the scarlet maples thrills my body,
The red splash against the dark, gnarled pine trees hurts my heart,—
I lift my hands to push away the splendor.

A gentle rain dims everything. I turn back toward the town of thatched roofs ;
A long road, with feathery trees still green with summer,
Makes a tender lane of peace. After all the stabs of beauty,
A dear, dear sense of rest is here. Now through an arch of trees
I see the town in twilight, flecked with lights of homes !
From a tall black smokestack a thin blue wisp of smoke
Curls into the mist and is no more,—one with the sky

From which now tears are falling, for the loveliness of a dying world,—
Not knowing it but sleeps !

That little wisp of smoke is like my heart,
Mine are those misty tears !

—*Japan Advertiser.*

Karuizawa, September, 1920.



West Entrance to Shrine Proper



Gateway on a Snowy Day



A Ceremonial procession

Main Entrance

Court Ladies Visiting the Shrine

THE MEIJI SHRINE FESTIVAL

ALL the Tokyo papers and many of the magazines contained special reports of this three-day celebration of the opening of the new Meiji Shrine in Yoyogi, Tokyo, Nov. 1-3.

The *Japan Advertiser* contained a very full account of the whole celebration from which the following extracts are taken:

In the gaily decorated city of Tokyo, Monday, Tuesday and Wednesday are the days set aside for the dedication of the Meiji Shrine by the festival of Chinzasai, or the festival of the installation of the spirit of God. City streets in Tokyo and its suburbs are already beginning to blossom with flags, bunting, flowers and arches in honor of the occasion.

The shrine itself, the inner premises, occupy 200,000 tsubo—about 100 acres—of ground in Yoyogi near Harajuku on the Yamamoto steam and electric railway line, west of Aoyama and south of Shinjuku. The outer premises adjoin the inner premises across the railway line, occupying a portion of the former military training grounds near the Detached Palace of Aoyama. The front road leading to the shrine was newly built, 20 feet wide, leading from Rokucho in Aoyama and the rear road was built leading from Yotsuya through the outer premises and Sendagaya while there is

another rear road from Shinjuku on the west of the inner premises.

2,000,000 VISITORS

The Aoyama, the Yotsuya, the Shinjuku, the Shibuya, the Yoyogi districts and their neighborhood will be the most lively place for the three days of festivity. Not only the citizens of the city and the people of Tokyo-fu, but also a large number of persons from all over the country, some even from foreign lands, will participate in the event. It is expected that about 2,000,000 people will visit the shrine in the three days.

Preparations have been made by hotels in the city, of which there are several hundred, to receive the guests from country places who come to take part in the festivity. Until a week ago, there was a doubt entertained, however, as to whether the number of country people will really be so great as at first expected, because now is a busy season for farmers, but the conditions in the hotels in the neighborhood of the Uyeno station in the past few days forecast that the number of visitors will be enormous. The police have prepared to meet the situation with 5,000 policemen detailed for the days to keep law and order, lest some visitors might meet unexpected misfortunes at the hand of thugs and rough characters. The police have given instructions to the men to see that no exorbitant prices are

charged for food and other things which the visitor will buy.

CITY ERECTS TORII

The Prefecture of Tokyo in order to commemorate the event and to pay respect to the spirit of the Emperor Meiji erected a gigantic arch in green like a torii in front of the shrine premises to span the front road of pilgrimage from the Rokuchome in Aoyama. Another gigantic green arch was erected over the rear road of pilgrimage, near Sendagaya. Green arches were erected also over the entrance from Shibuya, from Shinjuku and other entrances. Another was also erected in front of the Babasaki Mon gate, front entrance to the Imperial Palace outer grounds, as also at the entrance to the Hibiya Park.

On the west of the Shrine premises, a space has been allotted for circus shows and other entertainments. In the outer premises, space was allotted for various amusements and entertainments, such as horse racing, sumo, jujitsu, fencing, archery, etc.

MIKOSHI SENT OUT

Not only around the shrine grounds, but also in each of the 15 wards of the city, except Ushigome-ku, preparations have been made to decorate the streets. Arches, some of which are costly, have been built, special flags have been prepared to be hoisted on the three days, and lanterns with words devoted to Emperor Meiji painted on them have been bought by every house to be hung in front of the houses and lighted at night. Kanda, Koishikawa, Honjo, Fukagawa and other wards will send out about 50 or more Mikoshi—little portable shrines carried by a large number of select young men of each ward.

Temporary theatrical stands have been

built in all of the central points in the city, on which sacred dances and vaudeville shows will be given to the people gathering in front on the streets. At the Akasaka Mitsuke and at Itchome, Aoyama, three big arches were erected. November 1, geisha girls will dance in the open. Lantern processions, flag processions, and floats, with peculiar decorations to suit the taste of each ward will be conducted through the streets of the city, mostly in the neighborhood of the shrine premises. In Akasaka ward, far away from the shrine, four arches have been built and at 34 points in the ward large national flags will be hoisted crossing one another, over streets.

Ushigome ward took exception to the general rule of expensive preparations. The austere inhabitants of that ward maintain that Emperor Meiji having been a wise Emperor who was opposed to extravagance, the citizens should refrain from spending money for lavish festivity. Not a *sen* will be spent by that ward for any of the special enterprises such as will be conducted by other wards.

Returning to the shrine, peddlers of eatables, picture postcards, toys and other attractive wares will line the pilgrimage roads to add to the gaiety of the occasion. More than 1,500 persons have applied to the police for permission to locate their stands on the roadside around the shrine premises. The majority, about 80 per cent, are picture postcard peddlers.

Tokyo-fu will spend ¥100,000 and Tokyo City ¥120,000 for celebrating the event. November 1, Tokyo-fu will invite 800 prominent persons in the country and those who have dealings with the prefecture to a noon luncheon at the Seiyoken, Tsukiji, in commemoration

of the festivity. Tuesday, 2,500 guests will be invited to a reception in Hibiya Park, where from November 1 to 3 a chrysanthemum show will be given in the open space, which will be thrown open to the public except on the hours of the reception November 2. Fireworks will be sent off at Hibiya and six other points in the city on the three days. For three days, the open space in the Hibiya Park in front of the music stand will be devoted to various amusements and entertainments.

¥20,000,000 INVESTED

The work of building the shrine commenced in 1915 and after six years of steady work the shrine has been brought to practical completion, so that the Chinzasai could be conducted November 1 to 3. The amount appropriated by the Government for the shrine was ¥5,219,563 for the buildings and 5 or 6 million *yen* for the premises, but if the labor freely contributed by devout subjects, 110,000 trees dedicated, and other contributions made are estimated in terms of the present market value, the real amount of investment will readily reach to ¥20,000,000. The buildings are constructed according to the ancient Japanese style, except in the case of a long winding hall surrounding the sacred shrine building, which is an innovation. Several other innovations have been made to suit the taste of the time.

Decorated cars will run for four days, November 1 to 4.

The authorities of the Meiji Shrine have had 300,000 talismans and charms made by authorities of the Ise Shrine. These will be offered to the pilgrims in the forthcoming dedication ceremony at the rate of 10 *sen* for the talisman and 5 *sen* for the charm. Those who can

not come up to the Capital in person will be enabled to have them sent by mail on application.

The *Japan Times and Mail* of Nov. 6th reports Mayor Tajiri's speech and other features of the festival as follows :

The municipal share in the ceremony of the dedication of the Meiji Shrine was observed at Hibiya Park, Tuesday morning Nov. 2, under the auspices of the Municipal Office. Among those present were Count Uchida, Foreign Minister, Lieut.-General Tanaka, Minister of War, and other State Ministers, Baron Goto, Members of both Houses and a large number of prominent people.

The ceremony was opened with the national anthem, "Kimigayo," by the naval band, following which Viscount Tajiri, Mayor of Tokyo, read the following congratulatory address :

MAYOR'S SPEECH

"I take much pleasure in expressing most humbly my congratulations on this happy occasion of celebrating in the name of Tokyo city the dedication of the Meiji Shrine.

"The Imperial virtues and achievements of the late Emperor Meiji are as glorious and brilliant as the sun and the stars. The complete improvement of the national aspects and the world-wide spread of the national prestige ; the perfection of resplendent civil achievements and the thriving prosperity of educational and industrial enterprises ; the penetration of the Imperial grace into the hearts of the humblest of the subjects, and the dissemination of the Imperial moral influence throughout the entire length and breadth of the country—all these achievements that contributed much to the foundation of the Empire on a basis broad and everlasting, were during the reign of His Majesty, the Emperor Meiji. It is only too natural that all the Japanese subjects, without a single exception, should look up to His late Majesty in reverence for the Imperial virtues and accomplishments.

"While in life, His late Majesty was looked up to by the multitudes of his subjects as the Sun is, and now His august Spirit is to rest within the Shrine to look after the Empire forever. It is out of the most sincere devotion and profound respect that his former subjects take the present opportunity of expressing their heartiest congratulations on the happy event.

"The city of Tokyo is the very place where His late Majesty was pleased to establish his Imperial Palace for the first time. Accordingly the citizens of the city have had the fortune of enjoying more Imperial graces and bathing in greater Imperial benevolence. To crown the privilege of the citizens and their pride, the Shrine itself is also established on the western outskirts of the same city, much to their honour and glory. The citizens of Tokyo cannot help observing the celebration of the present happy occasion with every sense of affection, gratitude and rejoicing. The auspicious clouds of homage surround the Sacred Precincts of the Shrine and the deafening roars of banzai vibrate the atmosphere round the Imperial Castle of Chiyoda.

"The preparations for the celebration may not have been thoroughgoing; the observation of the function may not be elaborate, yet the ceremony we have held well indicates the profoundest sincerity, purer than the chrysanthemum and deeper than the tinge of maple flowers decorating the seat of this function. It is most sincerely hoped that His late Majesty's Spirit will appreciate all this trifling token of the citizens of Tokyo.

"The above I have the honour to record hereby by way of celebrating the present occasion of dedication and also of congratulating the endless Imperial Age and the rising prosperity of the Imperial Empire."

After the ceremony luncheon was served in the spacious grounds.

CROWN PRINCE VISITED SHRINE

His Imperial Highness the Crown Prince paid his first visit to the Meiji Shrine yesterday morning, as the representative of His Majesty the Emperor.

His Imperial Highness left his palace at Takanawa at 8.30, and proceeded to the Imperial Palace, where he was received in audience by His Majesty the Emperor. At nine o'clock the Crown Prince, wearing the full uniform of Major, left the Palace and proceeded to the Meiji Shrine in a brilliantly equipped carriage.

At 9.30 the Crown Prince took his seat in the Hall of the Shrine, and the formal service was immediately commenced.

All the Princes of the Imperial family were represented at the ceremony: Prince Fushimi Sadanaru; Prince Kanin; Prince Higashi Fushimi; Prince Nashimoto; Prince Kitashirakawa; Prince Yamashina; and Prince Yi Kon. Mr. Nakabashi, Minister of Education, represented the Ministers of State, and Baron Goto attended on behalf of the former Cabinet Ministers.

The Shrine grounds were crowded by an immense throng of pilgrims, as on the previous day, but owing to the precautions taken by the police no serious accidents occurred.

Throughout the day, Hibiya Park, where the Municipal authorities provided various kinds of entertainments, was also crowded by holiday makers.

The following editorial appeared in the *Jiji Shimpō*.

THE GREAT EMPEROR

In view of the contributions made by various parts of the country to the construction of the Meiji Shrine, it may be said that it embodies the sincerity and reverence of the whole nation. The shrine is emblematic of the feeling of the people who were impressed by the benevolence of the late Emperor, whose munificence will also be enjoyed by their posterity.

The Meiji Tenno was unexampled both in civil and military virtue. The fact that during the Meiji Era the country enjoyed the greatest prosperity ever witnessed testifies to the achievement of the late Emperor, whose exploits are too well known to need enumeration. The people, however, are apt to attach greater importance to his military achievements than to his civil virtues. The Sino-Japanese and the Russo-Japanese War were the greatest events of the Meiji Era, and in view of the fact that the military virtue of the late Emperor was exemplified in the greatest manner in these two wars, it may not be unnatural that the people should attach much importance to his military achievements, but this is only one side of his greatness. Indeed, the civil achievements of the late Emperor were even greater than the military. In the early stage of the Meiji Restoration bad habits of old were abolished; the constitution was established; the rights and liberty of the people were recognized; education was extended and the intellectual level of

the people raised; steps were taken to encourage industrial undertakings, and the standard of living of the people was raised. In these and other matters the late Emperor used his best efforts, and in his daily life he was an example of the virtue of economy. He even denied himself the usual seasonal pleasure seeking, while he was very bountiful in giving relief to the people. He devoted himself heart and soul to the promotion of the prosperity and welfare of the people, and how could they fail to be impressed by his benevolence? When the late Emperor became ill, a multitude of people, young and old, spontaneously gathered in front of the Imperial Palace, and offered prayers for his recovery. A similar scene was witnessed at every shrine and temple throughout the country, and this was one of the evidences testifying to the greatness of the late Emperor.

It is our desire that the authorities will allow the citizens freely to visit the Meiji Shrine so that they may visualize the benevolence of the late Emperor.

SHATO NO MOMIJI

(Maple Leaves near the Shrine)

Like gay silk snippings,

Offerings of maple leaves lie strewn about the court;

And as we look within, we find their analogues—

Our hearts so red and true.

JAPAN PEACE SOCIETY RESOLUTIONS

Advocating any measure "that would promote the standard of living and social conditions of Japanese in the United States so as to prepare them for assimilation as citizens of the American Commonwealth," the resolutions adopted Saturday by the Japan Peace Society express reliance on "the sense of justice and humanity" of both the citizens of California and of the United States "to right any wrong steps that may be taken."

The resolutions, which were drawn up after discussion at three meetings of the society, were concurred in by the Americans who were present by invitation. The Japanese signing the resolutions were:

Viscount K. Kaneko, Baron Y. Sakatani, Count K. Yoshii, Viscount H. Fukuoka, Dr. M. Anezaki, Dr. J. Soeda, the Hon. S. Shimada, the Hon. D. Tagawa, Mr. T. Miyaoka, Mr. G. Ikeda, Mr. T. Watase and Mr. I. Kawakami.

The six Americans present, who agreed with the principles laid down in the resolutions, were:

Mr. J. McD. Gardiner, Dr. A. Oltmans, Mr. K. S. Beam, the Rev. William Axling, Dr. S. H. Wainright and Prof. E. W. Clement.

"The officers and members of the various organizations in Japan, established for the purpose of promoting friendship and peace between Japan and the United States, who have met in informal conference in Tokyo, October 29, 1920, are confident that any differences that may arise between these two countries will in the end be settled on a satisfactory basis of humanity, reason and justice.

"It is a matter deeply to be regretted by us, however, that just now the Land Bill which it is proposed to submit to the people of California by initiative, on November 2, the effect of which if adopted, will be to deny to the Japanese the right to engage in agricultural pursuits in that State, is a measure far more stringent than the Bill of 1913 and is too harsh and sweeping in its terms to accord

with the high principles we have just mentioned. The terms of the initiative measure are such as to preclude any grateful recognition whatever of the contribution made to the wealth of California by the Japanese who have met the deficiency in labor and by their patient toil have reclaimed much waste land and have shown themselves to be peaceful and industrious residents in that State. We cannot but feel that the adoption of so radical a measure will mar the just and cordial relations which have existed between the two countries for the past 70 years.

"While we wish to believe that the wisdom and good will of the majority of the citizens of California will prevent the adoption of the initiative measure, yet we believe that we can firmly rely on the sense of justice and humanity of both the citizens of that state and of the United States to right any wrong steps that may be taken.

"Although it is our belief that Japan has kept the Gentlemen's Agreement, both in spirit and in letter, yet we would welcome the cancellation of that Agreement, if some sort of a substitute can be agreed upon free from discrimination. We would welcome the adoption of any measures by internal legislation in the United States or by convention that would promote the standard of living and social conditions of Japanese in the United States, so as to prepare them for assimilation as citizens of the American Commonwealth.

"We would urge our fellow countrymen to be patient and self-possessed and free from excitement over any unfavorable conditions in California. We would call attention to the diplomatic negotiations now going on between Japan and the United States and to the importance of exercising the utmost confidence in the ability of the two countries to work out an acceptable solution of pending problems."—*Japan Advertiser*.

HENRY P. BOWIE

In an article entitled "Artist and Connoisseur" in the *Japan Advertiser* Dr. M. Honda gives an exceptionally interesting account of Japanese painters. Binyon, Fenollosa and others who wrote on Japanese and Chinese art studied their subject as critics, with their eyes and brains, he says, but the author of "On the Laws of Japanese Painting" published in San Francisco five years ago, wrote his book as a painter, out of nearly 20 years' experience with hand and brush. Ever since his first visit to this country in 1893, Mr. Henry P. Bowie has been studying and practising Japanese art, first in Kyoto under Torei Nishikawa, later in Tokyo under such masters as Beisen Kubota, Sekko Shimada, Bokusan Shimada. Besides, he studied the Japanese language until he could compose haiku verse—the 17-syllable epigrammatic poetry peculiar to our literature. Mr. Bowie has also mastered the art of Chinese calligraphy and acquired a beautiful hand in writing the Japanese syllabary hirakana or the most cursive forms of Chinese ideographs and representing Japanese sounds, which is used in writing poems. At the age of 71 he is still pursuing, with the keen interest of a knowledge thirty boy, a study in setsumon or the etymology of ideographs. It is a distinctive branch of sinology; volumes upon volumes have been published on the subject in China from of old. One can well imagine, therefore, what an insight into the heart and character of the Japanese people is revealed by the author in describing the use of india-ink and brush, the laws of dots and lines, and so on. Mr. Bowie's book on Japanese painting is unique in nature and contents.

Mr. Bowie, as his name suggests, came from a Scotch family who went to Baltimore when he was quite young, and finally settled down in San Mateo,

California, where he practised law for 20 years. He was once returned to the U. S. Congress from that State. His father was a surgeon in the Royal Navy but resigned his post in 1848. Six years later they went to San Francisco, where in 1855 the little Bowie made his first acquaintance with a Japanese, the well known Joseph Heco, who used to bring messages to Dr. Bowie from Beverly Saunders, Collector of the Port of San Francisco. Mr. Bowie still remembers how this strange Japanese boy drew a picture of a sampan to amuse him. When the Oguri-Muragaki mission went to Washington several years later, Mr. Bowie was at Georgetown College and saw Heco act as interpreter to the two-sworded samurai.

His first sojourn in Japan in 1893 was inspired by Sir Edwin Arnold's writings, though he knew by that time a number of Japanese in San Francisco. When he went to the Fujiya Hotel, Miyano-shita, its proprietor Mr. Yamaguchi (the father-in-law of the present proprietor) told him that he had been a Japanese cowboy on Lux, Miller and Co.'s farms—people Mr. Bowie knew well in California. Returning to his country after a few months' stay, he began to study Japanese with an instructor recommended by Consul, now Count Chinda. His second visit was made after a little more than a year, when thus equipped he went to Kyoto to study art and language, but his first copy-book in calligraphy was written by Ichiroku Iwaya 25 years ago. This noted master of handwriting having died some time ago, another famous master, Meikaku Kusakabe, wrote another of the same character recently, which the proud recipient of the gift says shall be an art treasure added to his collection. Baien Sato is the calligrapher with whom he has been taking lessons

since coming to this country for a sixth time in 1908. Mr. Bowie paints both after the Shijo and Kano Schools of Japanese art. In the latter, the late Gaho Hashimoto, perhaps the greatest master in the Bijutsuin style of art, was his last teacher. His paintings in the Government show and the Bijutsuin display were often honored with the Emperor's or the Empress's gracious acceptance, as the American artist would not dare consent to sell them, or with medals. The Emperor Meiji decorated him with the Fourth Class, and the present Majesty with the Third Class of the Rising Sun.

This Imperial recognition, however, was not based on his attainments in art or appreciation of objects of art. For eight consecutive years Mr. Bowie was the first president of the Japan Society in San Francisco, which he founded. In connection with the Japanese school question and the Japanese land-ownership problem in California, he took a firm stand on the side which he believed to represent justice and humanity. He spent a large sum of money to erect an imposing triumphal arch at his residence in San Mateo, ordering all materials and artisans from Japan, to commemorate her victory over Russia in the 1904-5 war. The inauguration of this memorial gate was solemnized by Viscount Shibusawa, the dean of the Industrial Commission to the United States and is interestingly told of in Mr. Suyeo Iwaya's Japanese account of that tour in America. When the Emperor Meiji passed away, Mr. Bowie delivered a long memorial address before an assembly of thousands of Japanese and Americans in a big theatre at San Francisco. It would be gratuitous to report what views he takes as an experienced lawyer on the pending referendum case in the California legislature. Suffice it to say here that the very presence amongst us of such an American interpreter of

Japanese and Chinese ideals, of such a staunch friend of international justice and humanity is evidence enough to us Japanese of the Anglo-American spirit still inspiring a large majority of the U.S. people.

When the monument to Professor Ernest F. Fenollosa was unveiled recently at the Academy of Fine Arts, Uyeno Park, Mr. Bowie composed a haiku—"Naki tomo wo shinobu ashita ya aki no kaze," which suggests the idea of a cold autumnal breeze adding to the sadness induced by the recollection of a dead friend. He has often lectured on Japanese art or Chinese calligraphy at the Peers' Club, at the Kojunsha Club, and other places. When he went to the actor Kikugoro's green room in the Ichimuraza Theatre the other day, the delighted host offered a word or two of welcome in English and was astonished at the fluent Japanese in which response was made! The actor then made a sign to an understudy to bring in a chair for him, when Mr. Bowie with his stout person neatly sat down on a zabuton cushion! He gave the writer four pieces of calligraphy and painting as a memento. One illustrates Takayama Hkokuro, a royalist of feudal days, bowing to the Imperial Palace, at the edge of a bridge at Kyoto. This picture is in the Shijo style, while the other of Japanese sansui or landscape is after the Kano school. A gaku or horizontal specimen of calligraphy shows his rare attainment in the reisho style of writing Chinese characters, and a kakemono or long piece shows both his skill in composing haiku and his elegant hand in ideographic and kana writing. Before coming back to this country for a seventh time, we hope another book from his pen will be published in America to tell the English reading world something of his art recollections in Japan.

—*Japan Advertiser.*

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER I.

In which Ippachi kills himself for love and Toroku saves a courtesan
by means of a dart.

MULTIFARIOUS are the misfortunes of mankind. Women, especially, are born with some disadvantages since their fortune depends upon others, and not upon themselves. If a woman marries a man whom she loves, and partakes of those pleasures and pains which are unavoidably interwoven in matrimonial life, she ought not to complain in the least. But a beauty is seldom married to a man of parts; a gallant horse often runs with a fool on his back. Marriage is like lottery. Life is full of those incidents which are based on the theory of transmigration and retribution. The story I am going to tell is an instance of this.

It was in the Ninth Moon of a certain year in the fifteenth century that a *ronin* whose name was Ishizuka Toroku was staying at an inn in Kyoto. He had once been a retainer to Yamanouchi Norihiro, Governor-General of Kamakura. He distinguished himself in many battles and became famous among his fellow-retainers. Now, Norihiro had a *jin-baori* or coat-armor which he treasured with the greatest care. Its cloth had formerly been a carpet which belonged to the Kenchoji temple at Kamakura. In the hope of being happy in the next world,

he eagerly asked the superior for it and made a coat-armor out of it.

Ujiyasu, of Odawara, had long fought for the eight provinces of Kanto with Norihiro. One year, when the two armies had for the first time fought with each other at Kawagoe in Musashi, Norihiro's force was utterly defeated, and he himself obliged to flee on horseback. When he had ridden seven or eight miles, a number of hostile horsemen overtook him and shot arrows upon him as heavily as a shower. At this juncture Ishizuka Toroku, who alone had followed his lord, cut down with his sword some foes who ventured to approach. He was then a young man of twenty-one.

"The coat-armor you wear," said Toroku to his lord, "the foemen know very well. Pray let me put it on for a while, though it may be disrespectful to suggest this. Then your honorable name need not be defamed; the foes will surely aim at me alone."

At these words it seemed to Norihiro that his faithful vassal was resolved to lay down his life for him. "You are as loyal as Murakami Yoshimitsu in days of yore," rejoined the master, impressed with his fidelity. "If I come out safe and sound, you shall have an estate of five

hundred *kan* as an additional reward. But you have neither wife nor brother. I you die here, I will contribute the estate to your birth-place and have a mass read for your immortal soul."

When the retainer had thanked him for these kind words, he was granted the coat-armor, which he quickly put on. Thereupon he stopped and fought desperately for a while, until Nagao Kageharu, an older retainer of Norihiro's, hastened up with a thousand horsemen. These horsemen vigorously attacked the enemy, who were soon routed: some were thrown into the muddy rice-fields, others killed, and the rest took to their heels. Kageharu, who knew the enemy was a large force, did not dare to run after them precipitately. As for Norihiro, he was so overjoyed with this wonderful victory, that as soon as he returned to Kamakura he rewarded Nagao Kageharu amply for his bravery; but nothing was bestowed upon Toroku. The young retainer was even told to return the afore-said coat-armor. As this request was quite unexpected, he was much offended with his lord, and said through Norihiro's trusty vassal, Kambara Yasohei:

"Sweat once excreted cannot return to the body again; the promise once made by a gentleman can never be retracted. In the battle of Kawagoe your lordship promised to grant me an estate of five hundred *kan*. As luck would have it, I have come out safe and sound. But why is your promise not observed? Is it forgotten, or is the estate grudged? I regret to say that if your lordship does not fulfil his promise I shall not be able to return the coat-armor. I think I will keep it for posterity in token of my gallant deed."

Norihiro, being a quick-tempered lord,

flew into a passion and said, "How impudent to talk thus! What does a lord keep so many retainers and men for? To have them die for him in case of battle. The adage says, 'If a lord is put to shame his retainers should die for him.' Moreover, Toroku and I were delivered from the danger by means of Kageharu's stratagem. It was he that drove back the enemy and gained that great victory. Everybody knows this. If Toroku insists on keeping the coat-armor, I will make him forfeit the estate of which he is now possessed." These words he spoke in a loud and angry tone of voice.

On hearing of this Toroku indignantly said to himself, "I can't rely on a lord who does not keep his promise. Such a stingy man will not do for me. The sun shines all over the world." Having no wife or children, he instantly dismissed his servants, took his property in a boat, and left Kamakura, going forth alone.

As it was not a crime for which he could be punished, Toroku was allowed to go wherever he liked. He set out for Ise, which province was his mother's birthplace. On reaching Ano, he intended to call on his relatives there; but all Japan had been in a disorderly state since the Battle of Onin and some of them had been killed and others dispersed no one knew where. By this time Lord Kitabatake, governor of this province, had declined in power and could not afford to engage any able *samurai*, so Toroku thought that it was not a place where he could dwell long. He preferred being a *ronin* to a petty retainer. So he settled down at Ano, where he taught fencing to young men. A year passed away, but few good disciples came. Most of the property which he had brought from

Kamakura had been sold for his daily bread. A hungry bird pecks; an ill-off man is greedy. Toroku was now twenty-three years old. He was too full of youthful vigor, but lacked prudence as yet. Hard up for money, he wished to sell the coat-armor, and showed it to many people; but no one would purchase it owing to the high price. Now Toroku determined to dispose of it in Kyoto, where he thought he would be able to find a rich purchaser. For this purpose he made preparations for the journey, shut up his house, and left Ano at daybreak. The next evening he arrived at Kyoto, where he settled down at a friend's at Nishi-no-toi. In trying to sell the coat-armor, the young *ronin* left no stone unturned, but to no purpose. For Kyoto had also been a scene of battle lately, and nobody paid any attention to such fancy goods. Toroku now repented that he had so foolishly wasted his money.

One night he went with a friend to visit the gay quarter. Though the other parts of the city were more or less devastated by the war, these quarters were as busy and prosperous as ever. A stranger to such places, Toroku looked about here and there. A young woman—beautiful and finely attired—was standing at the entrance of a house. She seemed to be nineteen or twenty. The odor of some incense came drifting from under the sleeve of her garment. Toroku, struck with her beauty and taste, asked of his companion who the woman was. The other, with a smile, said, "Don't speak so loud. Everybody knows her: she is the best woman in the Yamadori-ya and named Akebono." While the two men were talking, the woman went inside, and out of

their sight. Then, regretting he had little money about him, Toroku directed his steps towards his lodging with his friend.

Very early on the following morning, while it was still dark, Toroku left his lodging at Nishi-no-toi for Ano in Ise. It was the seventeenth day of the Ninth Month. The moon was still up, but he lost his way and found himself on the side of Kamo river. He looked about to find the right road. Just at this juncture he heard a woman sobbing. He gazed in the direction from which the cry was heard, and saw by the light of the moon the figures of a man and a woman. Toroku stood still, listened, and watched them. The man seemed to be about forty, and the woman about twenty. They were talking in so low a voice that Toroku could not understand them. But judging from their circumstances, it seemed to him they meant to throw themselves into the river; for they picked up many pebbles and dropped them into their sleeves. Now they stood close by a willow-tree, recited some prayer, and were on the point of throwing themselves into the water.

At this sight Toroku took aim and let fly a dart. It pierced through the sleeve of the girl's gown, and stuck in the trunk of the willow-tree. At the same time Toroku ran up to her, as she was struggling to get loose. The man, poor soul! had sunk into the stream and disappeared. What a slight thing life is! Toroku pulled out the dart, and carrying the astonished girl to a safer spot, said to her.

"Don't be alarmed, my girl. I am a traveler going back to Ise province. It is lucky for you that I chanced to come this way. I will take you back to your home. Who are you, and where do you live?"

"You are the preserver of my life, sir," said the young woman, with a flood of tears in her eyes. "I am a woman serving in some mean quarters. Many young men came to visit me; and these men I pretended to like and thus cheated them. For this I seem to have been punished, for I was loved by a man whom I do not love, and was in duty bound to kill myself with him. Even a harlot must die for courtesy's sake. I was deeply loved by one Ippachi, a thread-dealer. Every year he came to Kyoto from Toshima in Musashi and spent a lot of money on me. These three years he did for me everything he could do. He had a wife and children at home. He wished me to die with him, for he had become bankrupt for my sake. This I could not decline to do, so at last I consented. I am very, very grateful to you for having saved my life. But I am nineteen, which is a fatal year to women. And now that Ippachi has died, how can I return alive to the gay quarters? If I should live and explain all the circumstances, as Ippachi would not come back to this world, I should not be able to evade punishment. If you stay here with me, you will be thought to be implicated in our affairs. My upper garment with my family crest is hung on that willow-tree, so that no one will fail to recognize me. If any one asks about me, kindly tell him that I am Akebono of the Yamadori-ya." Saying these last words, the girl sobbed bitterly.

On hearing the name of Akebono mentioned, Toroku gazed into her face by the light of the moon, and found that she was the very same Akebono whom he had

seen at Rokujo the previous night. He grew uneasy and disconcerted at heart; but concealing it as best he might, he looked about. Seeing that nobody else was near, he said in a low voice, "You were loved by a man you did not love; and yet you made much of the customs of the gay quarters and resolved to die with him. But though you die now, it will not please the dead Ippachi. You once determined to die with him, so you did not disobey him. You have already done much for him; you need not die now. I have once been a retainer to a certain lord at Kamakura, but for certain reasons I am now a *ronin*. I live at Ano in Ise province. I am twenty-three years old and still unmarried. My name is Ishizuka Toroku. If even a bird in distress flies into a hunter's pocket, he will save it. I now meet with an ill-fated woman; I will never let her die. Go with me to Ano, and stay until all is settled. Though poor, I can let you share my food. If people see that gown of yours hanging on the willow-tree, they will surely think you have jumped into the water and will not search for you anywhere else. Then you can lead a happy life. What do you think of it?"

At these words Akebono raised her head and looked up at Toroku, who was a handsome, fair-complexioned young man. A woman's heart is like water: when it is put on a zigzag path, it cannot be firm and constant. They hurriedly set out, Toroku and Akebono, Toroku giving his sedge-hat to the woman lest they should be discovered by others. Crossing Gojo Bridge, they went on their way in peace to Ise.

ANECDOTES OF JAPANESE PAINTERS

By ICHIRO KOBAYASHI

6.—OGATA KANZAN (1663-1743) AND HIS HABUTAI CLOTHES

KANZAN, Korin's younger brother, like him excelled in painting. But for the purpose of distinguishing himself in a different line, Kanzan learned to make earthenware, and came to be a master-hand at the art. As he was deeply versed in *cha-no-yu* or the tea ceremony, the tea-cups and incense-cases he made were most excellent.

He lived many years at Narutaki to the north of Kyoto. At the age of sixty-one he went down to Yedo, accompanying Prince Suho. This prince, who had become a monk, loved Kanzan for his excellent art of making porcelain and for his refined character, and was ever his good patron. When the prince set out for Yedo to live at the Rinnoji Temple at Ueno, Kanzan moved there too and lived at Yanaka. They called on each other frequently. The prince, who had loved the *uguisu* (a kind of bush-warbler) while in Kyoto, regretted that he could not often hear one sing in Yedo. So whenever Kanzan had an opportunity, he would procure *uguisu* from Kyoto and present his patron with the birds. Prince Suho, after keeping them in cages for some time, let them fly away into the woods near by. Thus he set free so many *uguisu* that they lived in the woods

of Ueno and thrived there. Hence that part of Ueno which is inhabited by *uguisu* has come to be called Uguisudani or Uguisu Valley.

Kanzan, when he went to visit the prince, used to go in the soiled clothes which he wore when at work. Once the prince gave him a suit of black *habutai*. Kanzan in this suit was kneading the clay unconcernedly to make earthenware, when a disciple noticed him, and said.

"That is full dress, sir. You ought to put it on only on special occasions."—

"To me this is the most important work—to make earthenware," answered Kanzan; "there will never be any more important occasion for me."

7.—THE ARDOR OF KATSUSHIKA HOKUSAI (1760-1849)

Hokusai was a well-known *ukiyo*e painter. He never thought of making a fortune by his painting, he was so indifferent in every way to money. So he was poor throughout his life. His enthusiasm in painting was so great that he was eager to study the illustrious painters of Japan and China and also Western oil-painting.

At seventy he published *A Hundred Views of Fuji*. In the preface he says, "At six I was fond of drawing pictures. After fifty I began to be known as something of a painter. But now that I am

seventy, I find none of my paintings are satisfactory. If I continue to study, at ninety I shall be able to paint as I like, and at a hundred accomplish really excellent work."

On his death-bed he said, "If I could live five years longer, I should be able to be a real painter for the first time." His daughter, Ei, was also an excellent painter, and many of her works remain to this day.

8.—HANABUSA ITCHO (1652-1724) AND HIS "HOME-VIEWING WINDOW"

Itcho was born in Osaka. At the age of fourteen he went down to Yedo and became a disciple of Kano Yasunobu, under whose guidance he learned painting. At that time he called himself Choko. The paintings of the Kano school hitherto had usually represented mountains and rivers, flowers and birds, or Chinese hermits; but now Itcho began to delineate the customs and manners of his time as they actually were, so that his pictures were most favorably accepted by the world. Once, on looking at a painting of his, Buson, a noted *haiku* poet, sang as follows:

"Four or five persons are seen to dance still,

Though the summer's moon may sink beyond the hill."

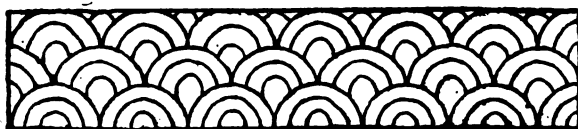
Most of his paintings depicted scenes of this kind.

He passed many years in triumph, patronized by men of wealth in Yedo. But in his picture, "A Boating Excur-

sion," he was charged with satirizing the extravagant life of the Shogun of his time, and exiled to Miyake Island. This happened when he was forty-six years of age. By this time his father was already dead, but his old mother was still living. Being by nature very dutiful to his parents, he placed his mother under the care of his friend, Takarai Kikaku, who was one of the greatest *haiku* poets; and then went over to Miyake Island. While in the island, he painted pictures, sent them to Yedo to be sold, and gave the money to his mother that she might subsist thereby.

As Yedo was situated to the north of Miyake Island, he made a small window on the north side of his dwelling-house; and this window he called *Bo-kyo-so* or "home-viewing window." Every day he looked out of it towards the north and prayed for the safety of his old mother. In this way he passed thirteen years on the island. One day a butterfly came along and was seen flying about the window. Having seldom seen a butterfly in the island, he was delighted with it and thought it might be an omen of his being able to return to Yedo. So he changed his name to Itcho.

Before long he was allowed to go back to Yedo. His friend, Kikaku, had taken good care of his old mother during his absence. After thirteen years' absence Itcho was able to see his dear mother's face again and heartily thanked his friend for the kindness he had shown her.



SENZU MANZAI, ECHIGO JISHI AND HAGOITA

SENZU MANZAI

THIS is a dance which dates from the sixth century, as it is said to have originated in China in the reign of Emperor Yan of the Sui dynasty.

An old Japanese document mentions the fact that it was accidentally performed before the Emperor Daigo (898-910 A.D.) by imperial princes on the occasion of an excursion.

Until modern times it was ceremonially performed in the court and shogunate palaces, but now it has fallen into disrepute and the name is shortened to "Manzai."

The two performers appear in odd headgear and flowing robes. One dances while the other beats the drum, called a *tsusumi*, held in his left hand, and sings. They go from house to house singing congratulation for the New Year and invoking prosperity upon the household and also asking a small contribution.

Formerly these dances were confined to certain localities and classes therein, and were named from these provinces, as "Mikawa Manzai," "Mino Manzai," and "Yamato Manzai." One sees remnants of this old custom even today.

ECHIGO-JISHI

This dance is sometimes called *kakubei jishi*, and was formerly a mystery dance

performed at a shrine in Kambara-gun, Echigo province.

The performers come from Suwa Mura and neighboring parts and travel about during summer and autumn.

While one beats a drum to attract attention, a youngster wearing a mimic lion's head turns somersaults and performs extraordinary acrobatic feats, begging for a small fee from the bystanders as he passes along. The boy must be quite young, and it is said he drinks vinegar to keep his bones soft. These weird troupes are regarded chiefly as beggars nowadays.

HAGOITA

A shuttlecock in Japan is made by boring a hole in a hard dark-colored fruitstone called a *mukuroji*, and inserting four or five gay little feathers in it. The ball is then called a *tsukubane*, *kaginoko*, or *hanekogi*.

The battledore is a rectangular board with one end shaped like a handle. The painting and padded silken figures on it are sometimes very elaborate. Prices range from a few sen to several yen.

When several persons play together the game is called *gari-kago*, and is very popular at the New Year's season when girls are everywhere dressed in their prettiest kimonos.

BOOK NOTES

"Picture Study of Japanese Flowering Plants" (Hisui Hyakkafu). By Hisui Sugiura. Price ¥80.00. Published by Shun-yodo, Tokyo.

From a study of the text of this work, we find that the hundred original pictures are from wood-engravings and the rest are reproduced on artotype-paper. These are accompanied by a description of each plant and the scientific as well as common English name is given. The writing is concise and to the point.

The original pictures were sketched from life, the size and features of each plant being exactly reproduced and the color as well. The author does not leave even trifles to chance, and in this painstaking care consists its artistic value, while as to the printing, the genius shown in the hand printing from wood-engravings is beyond expression. We readily sense the extreme effort put forth by the author and the energetic co-operation of his publisher in this result;

The author has also appended charming shadow pictures, by which we may observe the appearance of the plants from different directions.

True, many similar works have appeared in the past, but these were usually too technical for the average reader, having been prepared chiefly for specialists, and showing in detail all the separate parts of plant and flower. These are, however, lacking in artistic quality and fail to satisfy the lover of beauty. The present work is a happy combination of artistic excellence and scientific accuracy, the fidelity to Nature of the drawings and descriptions being in sharp contrast to the

numerous works of art which ignore the facts of plant life in their straining after effect.

The shadow pictures are especially noteworthy as marking a new departure, while outline studies of flower and leaf are not lacking to give satisfaction to the botanist.

Again, we must not omit to mention the leaf "impressions," which clearly show the intricate traceries of the veins. This is quite a new method and is very effective. In order to show the natural habitat of the plant, photographs are accompanied by name of place and date, thus giving information as to time of flowering and environment. It is no exaggeration to call this an ideal book of its kind.

We congratulate artists, designers and students on their good fortune in being able to procure so valuable an aid to their work, and suggest that in the home, too, this beautifully illustrated volume will be a valuable aid in the education of children. Foreigners also may secure from it accurate information as to Japan's flowering plants and may study our wood engravings with benefit.

In closing we would express hearty gratitude to author and publisher for the conscientious, painstaking work this handsome volume represents and unreservedly commend the same to the public.

We are inserting in the *Japan Magazine* two copperplate illustrations—cherry blossoms and Magnoliaceæ—but these do not give a true idea of the perfection of the original wood engravings.



1. Mr. Hisui Sugiura

2. Double Cherry Blossoms

3. Magnolia Blossoms



Huge Battledore in a Toyshop

Christmas Decorations at
Kameya's, Tokyo

New Chinese Minister and Wife

MONTHLY RECORD OF EVENTS

(OCTOBER 26—NOVEMBER 23, 1920)

- October 27.—Rev. Dr. D. C. Holtom delivered a lecture on "The Political Philosophy of Shinto" at the meeting of the Asiatic Society recently.
- Mr. Eki Hioki, former Minister to China and also to Sweden, has been selected to be Japan's Ambassador to Germany.
- 28.—Commercial visitors from the Dutch East Indies were entertained at luncheon by Mr. J. Inouye, Governor of the Bank of Japan, and in the afternoon an elaborate garden party was given in their honor by Mr. Raita Fujiyama, president of the Tokyo Chamber of Commerce, at his private residence in Shiba.
- 29.—Mrs. Diana Agabeg Aparcar was appointed honorary consul of the Armenian Republic, and submitted her official credentials to the Imperial Government of Japan through Mr. K. Inouye, Governor of Kanagawa prefecture.
- A Sunday School meeting was held in Osaka, the Reverend L. Williams Butcher, D.D. of London being chief speaker. The Pageant "From Bethlehem to Osaka" was given in the Central Public Hall; five thousand people attended.
- 30.—H. I. H. Prince Kanin presented the silver watches granted by H. I. M. the Emperor to the honor graduates of the Aviation School at Tokorozawa.
- Dr. M. Adachi, who is Japan's Envoy in Brussels, has recently received appointment as one of the suite of plenipotentiaries of the League of Nations assembled in Geneva.
- 31.—The usual Review at the Yoyogi Parade Ground and a garden party at Kasumigaseki Palace were two official functions of the celebration Sunday of the birthday of His Imperial Majesty the Emperor of Japan. H. I. H. the Crown Prince reviewed the troops at Yoyogi instead of the Emperor. The Foreign Minister and Countess Uchida received the guests in the palace from whence they proceeded to the gardens.
- November 2.—The official celebration of the dedication ceremony of the Meiji Shrine was observed at Hibiya Park under the auspices of the Tokyo Municipal Office. Among those present were Cabinet Ministers, Foreign Envoys and leading citizens.
- Mr. A. Sailinha, president of the Bank of Java, who arrived in Tokyo on October 25, to observe financial conditions and also to transact business connected with the medical conference to be held in Java next year, was decorated with the Third Order of the Sacred Treasure this day by the Imperial Court in appreciation of his efforts for the advancement of friendly relations between Japan and the Netherlands.
- 3.—Mrs. Tsuneko, wife of Captain Ichijo of the Japanese Navy and heir to Prince Ichijo who is now in France, sailed from Kobe to Marseilles on the *Kitano Maru* this morning. This noble family is one of the oldest in this country, having an unbroken lineage of more than two thousand years.
- Mrs. Taneko Kuroki, wife of the heir to General Count Kuroki, sailed from Kobe on the *Kitano Maru* for Marseilles to join her husband who is now in France.
- 4.—H. I. H. the Crown Prince left Tokyo today to attend the Military Manoeu-

- vers at Kyushu which will commence November 8th.
- 6.—An industrial exhibition of the manufactures and products of Kanagawa Prefecture opened at Yokohama Memorial Hall.
- 7.—Baron Matsui, former Japanese Ambassador to France, with his family landed in Kobe this morning from the *Kamo Maru*.
- 8.—H. I. H. Prince Higashi Fushimi entertained foreign diplomatic representatives at a garden party at his residence; those who attended included Premier Hara and other Cabinet Ministers, Court and Government Officials and many prominent business men.
- Viscount Shibusawa, president of the League of Nations Association in Tokyo, invited its members and friends to a dinner at the Peers' Club.
- According to the latest official returns, the number of foreign tourists of different nationalities who visited this country during the first half of the current year was 15,252 men and women, being 90 less than for the same period of last year.
- H. I. H. Princess Yasuko Yamashina and Mr. Nagatake Asano were married today.
- Over seventy fishing boats off Kyojun were overtaken by a sudden squall, ten of them were wrecked, twenty men were drowned and fifty are missing.
- 11.—Mr. Tatsuo Morito, former assistant professor of the Tokyo Imperial University who was sentenced to three months' imprisonment for the publication of an article dealing with Kuropotkin's studies 'on socialism some time ago was taken to Tokyo prison.
- 12.—The Japan Salvation Army celebrated its Silver Jubilee at the Tokyo headquarters.
- Baron Saito, Governor-General of Chosen, who was staying in Tokyo left for Seoul.
- 13.—H. I. M. the Empress dispatched Baron Omori, Chief Steward of her Majesty's Household, to the Fukudenkai orphan asylum at Shimoshibuya and bestowed presents on the Polish orphans who recently arrived from Vladivostok.
- 14.—Rev. Dr. Bachelor, a well-known British missionary of Hokkaido and an authority on the Ainu race, delivered a lecture entitled "Past and Present of the Ainus" under the auspices of Marquis Yoshichika Tokugawa of the Eiseikai Kan.
- 15.—Dr. John C. Ballagh, educator and one of the oldest Presbyterian missionaries, died at Kamakura.
- 16.—A general meeting of the Russian Society in Japan was held at the Orthodox Church, Surugadai, Tokyo. Bishop Sergi delivered a lecture on "Ninety Years' Work of the Catholics in Japan."
- 17.—Sixty German aeroplanes given to Japan by the allies as war trophies were brought to Yokohama from Hamburg by the O.S.K. Steamer *Havana Maru*.
- Baron Den, Governor General of Formosa arrived in Tokyo.
- 18.—Her Majesty the Empress visited the Art Exhibition in Ueno Park and also the Children's Sanitary Exhibition at Ochanomizu.
- 19.—The Tokyo *Asahi*, one of the largest newspaper concerns in Japan, has moved into its new building, Takiyamacho, Kyobashi-ku, Tokyo.
- 22.—At the joint orchestral concert given by Marquis Tokugawa in his Nanki Concert Hall, Azabu, His Highness Prince Kanin and thirty members of the Imperial family were present. Mr. Bohumil Sykora, assisted by Mrs. Hillberg, pianist, gave splendid cello solos and the great pipe organ recently imported from London was installed.
- 23.—The visiting American Baseball Team played an Exhibition game at Waseda University at 2 o'clock.
- 25.—Madame Masako Miwada and Madam Ayako Tanahashi were received in audience by the Empress at the Imperial Palace; and her Majesty commended them for the service rendered in the advancement of female education in Japan.

COMMERCIAL SECTION

Trade with Russia

According to a telegram received in official quarters, the American Government has officially declared its attitude against the opening of trade with Russia. The American authorities take the line that Bolshevism is not only a menace to the security of the world but is opposed by the bulk of the Russian people, and on these grounds they express themselves at variance with the policy of the British Government for the opening of trade relations with the Bolshevik Government.

The *Jiji* reports that the American Department of State caused the following statement to be published in the Press unofficially on the 18th ultimo:—

"The policy of the American Government towards Russia will undergo no change. So long as the prevailing state of things in Russia witnesses no change America will not adopt a line of policy towards that country on the same or similar lines as those of the British Government. The Department of State is not yet fully informed of the particulars of the Anglo-Russian Agreement, but it has been notified by the British Government of its original proposals, according to which it seems that the British Government attaches greater importance to obtaining from the Soviet Government a sure pledge that it will refrain from Bolshevik propaganda for Persia, Afghanistan, Mesopotamia and India than to the matter of trade with Russia. Exaggerated reports have been circulated as to the amount of gold bullion in possession of the Soviet Government and about the exporting capacity of Soviet Russia, but, as a matter of fact, the resources of Russia, as they stand, are limited, and transactions on a gigantic scale are quite out of the question."

[It is probable that a change in American policy will take place when the

Republicans come into power.]—*Japan Chronicle*.

Emigration to South America

* * *
The South American emigration companies, the Toyo Imin, the Nanbei Shokumin, the Morioka Imin and the Brazil Imin Kaisha, used to compete with one another. These companies have already combined, however. The contract with the N.Y.K. and the O.S.K. for the conveyance of immigrants expires at the end of the current year, and it is anticipated that there will be some parley before the renewal of the contract is concluded, at a time when the general depression is developing a tendency to increase the number of emigrants.—*Japan Chronicle*.

Japan-Java Line

* * *
A plan to initiate a direct shipping service between Java and Japan is being discussed. In this connection, the *Kokumin* calls attention to the opinion expressed by Mr. Kaning, Director of the Dutch Shipping Company, who said in an interview:

"Dutch India is anxious for commercial co-operation with the Powers, especially with Japan. The former is thrown open to the world for economic expansion, while the latter is bent on the establishment of a foreign market. A direct shipping service between Japan and Java, would, therefore, contribute a great deal towards the development of mutual commercial interests.

"The proposal is being enthusiastically welcomed by all Dutch shipping concerns and it is hoped that the enthusiasm will be reciprocated by Japanese as well."

It is further reported that members of the Dutch-Japanese Society will confer in the near future to consider the proposition.—*Japan Times and Mail*.

**German dye
Stuffs**

Eighty-eight tons of artificial German indigo dye stuffs handed over to the allies by Germany as part of the war indemnity were brought to Yokohama a few days ago. The arrival is the portion allotted to the Japanese government. As it is feared that the distribution of the goods will disturb the market price according to the way of its disposal, the dye stuffs merchants throughout the country, after holding conferences among themselves, have jointly applied to the Finance Department for the supply of the German dye stuffs to the associated body of the wholesale merchants in the line with a view to distributing the stock among them and thereby avoiding a sudden fluctuation in the market. The government will appoint a special committee for the settlement of the ways and means about the disposal of the goods shortly. The price and date of the sale and other particulars will be settled by the committee.—*Japan Times and Mail*.

**Japanese Losing
in Panama**

A consular report from Panama states that in view of the gradual increase of the import of European and American goods since the restoration of peace the Japanese merchandise imported there as substitutes for the European and American goods are gradually losing out. The main cause of the decrease of demand for Japanese goods lies in their inferior quality and higher price compared with the European and American manufacture. If Japanese merchants pay more attention to the quality of their exports and more respect to the commercial customs and usages of the European and American merchants here and at the same time make efforts to supply at cheaper price there is ample room for Japanese merchandise to develop a market in the future.

There is an especially bright prospect for Japanese hosiery, cotton towels, shell buttons, hard porcelain ware, tooth brushes, matches, dried codfish and silk manufacture. Those articles can offer stiff competition to the European and American goods and promise to develop a good market in Panama hereafter. The

American goods monopolizing the Panama market at present are satin sheeting, hosiery goods, electrical supplies, machinery, glass manufacture, porcelain and metal manufacture. English woven fabrics and German musical instruments and toys are also enjoying brisk demand.—*Japan Times and Mail*.

**Cod Fish
Market**

Japanese cod fish was largely exported to the United States, and other foreign countries during the past several years owing to the marked decrease in the supply of Norwegian, German, French, Canadian and other foreign products because of the war. The export of the article to the United States was especially prosperous and the export trade in the line presented an especial activity before Christmas every winter. But since the restoration of peace the export of Japanese cod fish has gradually declined owing to the increase of the supply of Norwegian product in the American market. This is due to the fact that the Norwegian supply is of an excellent quality and the methods employed in its preparation are of a superior quality.

The abundant catch in Norway this year has particularly affected the Japanese exports as the market price of the Norwegian product has fallen off, the current price being about 20 to 30 percent lower than the price quoted about this time last year. Norwegian cod fish is quoted at \$20 and stock fish at about \$15, while Japanese cod fish has little demand even at a rate about \$2 or 3 lower. Under such circumstances the holders of Japanese cod fish in America are trying to find a market for the goods in Italy with a view to disposing of the stock.

According to a certain business man who recently returned from a tour of commercial inspection to Europe and America the main reason why Japanese cod fish has less reputation than the Norwegian product lies in the defective method of preparation, apart from the comparatively inferior quality which is due principally to climatic condition. Not a small quantity of Japanese goods imported to America is spoiled and found unsaleable.

The Japanese companies engaged in the manufacture of dried cod fish apparently neglect to pay proper attention to the mode of preparation of the goods for exportation, only being eager to produce large quantities. Unless Japanese manufacturers pay more attention to that point and exert themselves for the improvement of quality and preparation it is impossible to compete with Norwegian product and maintain a market in foreign countries.—*Japan Times and Mail*.

**Enterprises
Depressed**

With the gradual approach of the year-end company directors are worried as to how to tide over the close of the present half year business term. At the close of last half term the Niiitaka Sugar Company declared a dividend of 200 percent, the Fuji Spinning Company a dividend of 130 per cent, the Meiji Sugar Company a dividend of 108 percent, the Ensuiko Sugar Company a dividend of 100 percent, the Kishiwada Spinning Company a dividend of 80 percent, the Kanegafuchi Spinning Company a dividend of 70 percent, and the Dai Nippon and Toyo Spinning Companies a dividend of 60 percent each.

But after only six months or so the period of such big dividends has become a dream of the past, and those companies find themselves unable to declare a dividend of 10 percent for the present term. Especially hard hit are the spinning and sugar companies which but a half year ago enjoyed business prosperity. The dividend for this term of spinning concerns generally is estimated to be about half of the previous rate, and most of sugar concerns are supposed to follow suit by appropriating from reserve or profits realized through speculative business.

The Nippon Yusen Kaisha has decided to declare a dividend of 30 percent for the present term against 40 percent of last term and 50 percent of the term before last. The Osaka Shosen and the Toyo Kisen are not in a better groove and many other smaller companies will be quite unable to declare a dividend for the current term.

The worst are however, mining concerns, particularly iron and copper min-

ing, as is notable in the Furukawa and Kuhara companies which have suspended business. The shares of the Nippon Steel Tube Company, once quoted as high as ¥400, are at present sold at ¥20. Petroleum oil and rubber companies are, however, unaffected by the general depression and enjoy prosperous business. The companies engaged in these few lines will be able to declare a dividend for the term at the same rate as last term or even at higher rate.—*Japan Times and Mail*.

**Foreign
Sugar Import**

Availing themselves of the cheap price of foreign sugar many sugar refining companies and sugar merchants in this country have contracted or are planning importation of Java and Cuban sugar. A certain sugar company has recently contracted to import 10,000 tons of Java sugar; the goods are expected to arrive by next February or March. Another sugar concern is negotiating for the import of Cuban sugar amounting to between 5,000 and 10,000 tons and two or three merchants in Tokyo and elsewhere are also negotiating for 200,000 tons of Cuban sugar. In view of the great discrepancy in the market quotations in this country and in foreign countries the importation of foreign sugar is expected to increase as long as the prices in foreign market remain as low as they are at present.

According to latest advices the current price of Java sugar is quoted at 27.00 guilders and Cuban sugar at \$4.45, while the rate in Tokyo is quoted at ¥21.50. Supposing the prices for Cuban sugar to be \$5.25 and that of Java sugar 27.00 guilders, they can be imported here at about ¥20.96 for the former and ¥20.70 for the latter, the figures including customs duty, freight, insurance and all other incidental expense. The rates show a disparity of between 50 sen and ¥1 compared with the current price of Formosan sugar and centrifugal, bunnitsu sugar, and offer some margin of profit to importers. In these circumstances importation of foreign sugar by local dealers is certainly expected.—*Japan Times and Mail*.

FROM THE JAPANESE PRESS

Japan Misunderstood Regarding Militarism Premier Hara Concludes

Mr. Hara, the premier, in the concluding instalment of the article on "Japanese Characteristics Misunderstood by the World," which appeared in the *Chuo* under his name for three days ending on October 26, writes that the third misunderstanding is that Japan is a militaristic country—that is, that the Japanese government is controlled by the militarists and that the foreign policy of Japan is formulated by the militarists, who compel its carrying out. His article, somewhat abbreviated, follows:

"In the light of these misdirected views, it is held as the major premise that Japan's department of defense is controlled by a specially privileged class among the Japanese people. But the Japanese defense forces are based upon the principle of every man for his country. The men who are now in important positions in the defense department were all brought up in the country as children of commoners.

"The Japanese defense organization has had a peculiar development and has had to overcome many defects. That the defense department should control the Government or compel its foreign policy to be carried out is a thing which does not exist today. Government by a representative system was developed and the ministry bases its power upon the majority of the representatives of the people in the Diet. A perfectly responsible government is being conducted.

"The criticism by a section of foreigners misses the study of facts and exaggerates petty mistakes in order to

defame Japan. Japan's means of defense were organized with the minimum limit of strength necessary for the defense of the nation and for the preservation of the peace of the Orient as the standard. They were not organized with any one foreign country as the objective.

"During the European war every nation increased its armament suddenly. Now after the war they not only do not reduce the armament but are trying to increase it, which is surprising. Japan did not increase her armament during the war; she only somewhat replenished her armament recently. Japan's increase of defense works in comparison with the great increases made in other countries is only the minimum necessary for self defense, a truth which should not be difficult to understand.

"The mission of Japanese and the aim of Europeans and Americans converge in the hope of attaining the peace of the world and the common ideal of humanity. The moral ideas which aim at guaranteeing the life and welfare of the people of all countries irrespective of race and nationality are the very things which are called justice and humanity.

"I trust the California question will be settled reasonably by the fair spirit of Americans and the earnest efforts made by both the Japanese and American government authorities. Recently the press and other means of public expression in both countries have been considerably strained. The intelligent persons in both countries are firmly determined to see that these expressions will not leave any impression upon the fundamental relations between Japan and America."—*Japan Advertiser*.

Women Seek Ballot and Eugenic Laws

Woman suffrage and marriage restrictions are to be demanded by the society of new women in Japan, composed of Mrs. Raicho Hiratsuka and her colleagues according to Japanese papers. A bill embodying the demand is to be formulated as an amendment to the law governing the election of the members of the House of Representatives of the Diet, and will be presented to the 45th session this winter.

Several items will be included in the bill. In the first place, the wording in the present law, which contains the term "male," shall be changed into "male and female." The article in question follows.

"Article 8. Persons who answer to the following requirements shall be entitled to vote :

"1. A male subject of the Empire who is 25 years old in full or older.

"2. A person who has resided in one electoral district continually for six months up to the time of compilation of the registry of voters.

"3. A person who shall have paid ¥3 or more of direct national tax for a year or longer continually up to the time of compilation of the registry of voters."

In the case of a person who has acquired property by inheritance, the tax paid on the property by the original owner will be regarded as a tax paid by the legatee.

The bill in question proposes also to have Clause 3 abolished in reference to the tax qualification. The reasons given for the bill are 10 in number. The first reason is that a women has rights and obligations to love and to become a mother. In regard to the abolition of Clause 3, it will be argued by new women of Japan that suffrage is wanted not by single women or women in business occupations, but also by women of households, who are wives and mothers.

The bill will lay special stress upon the demand for erasing the term "women" from the law of police regulations for prohibiting attendance upon political meetings. It will be argued very strongly that it is unreasonable to prohibit a

woman just because she is a woman to join political associations, to participate in political discussions or to deprive her of her liberty to become a promoter of such societies or discussions.

Another petition intended for the Diet will refer to the important question of prohibiting men who are not fit because of illness from marrying. It will also refer to the right of divorce. The petition will consist of 12 articles. It proscribes that a man who has no medical certificate from a competent physician that he is fit to marry shall not be permitted to do so. A man and a woman marrying without such a certificate shall be fined ¥300 or ¥500 each.

The *Kokumin* says that the time will soon come in Japan when a candidate for the Diet will not win in the election unless he caters to women as in America.

—*Japan Advertiser.*

Korea Helps Famine Fund

More than ¥600 in new subscriptions, most of them from communities in Korea and northern Japan, sent The Advertiser's China Famine Relief Fund well over the ¥13,000 mark yesterday. The day's gifts totalled ¥637.04, making the grand total ¥13,551.08. The list of new gifts follows :

A Friend, Kobe	¥12.00
C. A. T.	10.00
Trevor John, Otaru	10.00
J. S. Oxford, Kobe	25.00
Dr. Byron Koo, Songdo, Korea	1.00
Kiui Yu Kiung, Songdo, Korea	5.00
Noh Chul Woo, Songdo, Korea	1.00
Noh Moon Kiung, Songdo, Korea	.50
Missionary, Songdo, Korea ...	20.00
J. K. Caldwell, Kobe	25.00
Joshi Sei Gakuin	37.20
Miss Mildred Burchell, Songdo, Korea	100.00
Mrs. T. J. Carter, Songdo, Korea	20.00
Miss Lillian Nichols, Songdo, Korea	20.00
Visitors, Songdo, Korea	7.50
International Bible Class, Kobe	20.00
J. B. Cobb, Kobe	1.000
Central Baptist Church	10.00
M. G.	20.00
Baroness Uriu	10.00

An Offertory, St. Barnabas Church, Kusatsu	13.84
Teacher and Students, Hokusei Jo Gakko, Sapporo	30.00
Flower Society, Hokusei Jo Gakko, Sapporo	20.00
Christian Endeavor Society, Hokusei Jo Gakko, Sapporo	15.00
Iai Jo Gakko, Hakodate	54.00
A Set of Furs	120.00
Anonymous	20.00

637.04

Previously acknowledged 12,914.04

Grand total ¥13,551.08

—*Japan Advertiser*

Free Maternity Hospitals

In pursuit of its social policy the authorities in the Home Affairs Department have decided according to the Tokyo *Asahi*, to establish public maternity hospitals in different parts of the country.

Mr. Ozawa, of the sanitation section in the Home Department, is quoted by the same paper as stating that it is the Government's policy to establish such a hospital in each town with a population exceeding fifty thousand. The hospital will not only accommodate the mothers, but will also undertake to supply midwives to different localities on application, and to send doctors to give advice and medical attention free of charge to prospective mothers.

The only hospital now of the kind is the Osaka Maternity Hospital, which, however, is limited in its accommodation. The authorities are quite confident that the establishment of the proposed institution in the leading cities will contribute a great deal to the improvement of the health of the children of mothers in poor circumstances.

Chinese Grateful For Proffered Aid

A semi-official dispatch received in Tokyo states that the sympathy with which the Japanese are beginning to regard the Chinese sufferers in the famine regions and the preparations that the Japanese are making to help the unfortunate people are having a very good effect on the Chinese.

How great this impression is can be gauged from the fact the I-Shi-Pao, one of the most pronounced anti-Japanese papers, in its latest issue expresses thanks to the Japanese people for the attempt they are making to help the Chinese. School children of the Japanese elementary school made contributions towards relieving Chinese distress and this has created a most profound impression on the Chinese.—*Japan Times and Mail*.

Free Trade

The eloquence of Mr. Mori, the Japanese financial agent in London, at the International Financial Conference at Brussels on free trade, forms a curious commentary on the policy of the Japanese Government which has been increasing in protectionist complexion.

Unfortunately we cannot yet repose our entire confidence in the League of Nations. Unless the Powers, whether members of the League or not, abandon selfishness in international affairs, we should take all necessary steps to ensure the independence and development of the country. Supposing that the League of Nations has adopted the principle of free trade, it should be conditional. In the first place, the imposition of customs duties not designed to protect home industries should be permitted. Secondly, protective duties should be allowed in regard to articles which are indispensable to the independence and existence of the nation. Such articles, in our opinion, include munitions of war, and necessities of life, in which luxuries should not be included.—*Tokyo Asahi*

Print New Year Cards

Mr. Ikeda, Chief of the Government Printing Office, quoted in the *Yamato*, said yesterday, that due to the usual exchange of New Year greetings by post card, approximately 200,000,000 cards will be printed during the month of December. Mr. Ikeda said that it would also be necessary to increase the number of 3-sen stamps issued. These will number approximately 150,000,000. Eight hundred workmen will be kept busy, many of them overtime, on this extra printing work.—*Japan Advertiser*.

Japanese Scientists Favor Co-Operation with Germans

Nippon Dempo Service.—Berlin, Nov. 26—A German medical weekly journal here publishes an open letter from Prof. Shibasaburo Kitazato, head of the famous Kitazato Laboratories of Tokyo, and a former pupil of the famous German bacteriologist, Dr. Koch.

Doctor Kitazato declares that the great majority of Japanese scientists sympathetically favor the co-operation of Germans and Japanese in the realm of science, believing that this co-operation will benefit the whole world. Doctor Kitazato protests against the decision of the International Medical Society, in a recent meeting at Paris, to exclude all scientists of the Central Powers from the society.—*Japan Advertiser*.

Foreign Office Tells of Schools in Hawaii

A statement issued by the Japanese Foreign Office calls attention to the movement in the United States Congress for the so-called "Americanization of all foreign residents within American territory." The statement has to do chiefly with the schools in the Hawaiian Islands, and it calls attention to the fact that schools taught in the Japanese language in Hawaii number 133, the teachers in these schools 347 and the students 15,000. The statement in detail follows:

"Until the outbreak of the Great War the management of these schools in Hawaii was subject to no form of restriction, although many of the teachers had no proper knowledge of English and of American history.

"Since the war, however, the movement for the Americanization of all foreign residents within American territory has assumed such weight among thinking Americans that it finally culminated in the proposal for the restriction of the management of foreign language schools.

"Of several bills set forth with a view to the control of the foreign schools, that formulated by Mr. Lyman engaged the greatest attention of the Americans, and

was passed by the House of Representatives.

"The Bill in question proposed to deny the right to teach to those who are not fairly acquainted with American history, who have no possession of a proper knowledge of English and who are not in sympathy with democratic principles. It forbids any instruction conducive to inculcating in the students the moral or educational ideals of foreign Governments."—*Japan Advertiser*.

Training for Future Diplomats

Among the new enterprises which are contemplated by the Foreign Office during next year is the inauguration of a system of sending students abroad for study. The authorities propose thereby to train capable diplomats.

Writing in the *Miyako*, an official of the Foreign Office says that hitherto students have been sent abroad for study at the expense of the Foreign Office. The countries to which they have been sent were limited to Russia and China. The purpose was to train interpreters and translators. The new system, however, says the official, has been devised to train diplomats, and those young men who are to be sent by the Foreign Office will be selected from high-school graduates or those whose education can compare with the equipment of these graduates. As the estimated working expense for carrying out this plan is 25,000 yen per annum, no more than four or five students can be sent abroad each year.—*Japan Advertiser*.

Women May Become Detectives in Tokyo

The first suggestion that women be put in the detective service of the Metropolitan Police was made some years ago by Mr. Ota, now Governor of Niigata prefecture, when he held the post of director of the first bureau of the City Police. The attitude of the police authorities in regard to this proposal has not been decided, because of misgivings about the ability of women as detectives. According to the *Yomiuri*, the result of the experiment of the Meishinsha, a firm of private detectives, which have in their

employ three women detectives, will have an effect in the decision of police authorities in regard to the question of employment of women detectives.

Mr. Shibata, President of the Meishinsha, writing in the *Yomiuri*, says that his firm decided to employ woman detectives in the belief that Japanese women, as in the case of foreign women, will make satisfactory detectives if properly trained. According to Mr. Shibata, education does not necessarily form an important qualification of the successful woman detective. Although proper direction is necessary for woman detectives to show efficiency, the accurate working of their minds as compared with men detectives, is a great asset to the efficiency of his firm, says the president of the Meishinsha.—*Japan Advertiser*.

Japan Starts Fund For Starving China

Starting a fund for the starving millions of China by three subscriptions totalling \$85,000 (Mexican) representative Japanese business men and journalists met at noon at the Imperial Hotel yesterday to launch a nation-wide campaign for such a fund on the part of Japan.

The meeting, which was called by a special committee of the Japan-China Business Association, of which Baron Okura is chairman, was addressed by Baron Okura, Mr. Masajiro Fujise, managing director of Mitsui Bussan Kaisha; Mr. Chozo Koike, general manager of the Kuhara Company; Mr. Chokuro Kadono, vice-president of the same company; Mr. Yonejiro Ito of the Nippon Yusen Kaisha and Mr. Chujiro Matsuyama, president of the *Yomiuri Shimbun*.

The three initial subscriptions were made by the Mitsui Company, \$30,000; the Mitsubishi Company, \$30,000, and the Yokohama Specie Bank, \$25,000, all in Mexican money.

The speakers emphasized the duty of Japan's helping the Chinese and that the campaign would be truly national, every contribution of any size being welcomed. The Japanese press was invited to aid in every way possible.

No method of distribution was determined upon, although it was decided

to refer the matter to the Japanese civic organization in Tientsin and Tsingtao, with a request that they consult the Japanese legation and consulates in China regarding the matter. It was also suggested that the Japanese Red Cross might co-operate with the American Red Cross, which is now administering its gift of \$500,000 to the famine area.

—*Japan Advertiser*.

Discuss Women's Rights and Duties

For the purpose of acquainting himself with the attitude of modernized Japanese women, Mr. Hirooka, chief secretary of the Seiyukai, invited the leaders of the woman movement to a dinner at the Fujimiken restaurant in Kudan Friday evening. The meeting, which was arranged by Miss "Raicho" Hiratsuka, a well-known writer on woman questions, was attended by Miss Kiyo Endo, Mrs. Ko Tanaka, Miss Fumi Nishikawa and several other women. The Seiyukai was represented by Mr. Hirooka, the host, and other Seiyukai leaders.

In the course of an address of welcome, Mr. Hirooka dwelt on the necessity of better understanding between the women and politicians. He declared that in more westernized sections, women were liable to be carried away by idealism, while shutting their eyes to actuality. The politicians tended to be too much immersed in actual facts. He concluded by hoping that good results would result from the holding such a meeting where the two opposite groups of idealists and matter-of-fact men met.

Miss Ichikawa rose and replied to Mr. Hirooka, by expressing her satisfaction at the opportunity given her to state the position of women to such a distinguished group of statesmen as that assembled here.

After a lengthy speech by Miss Ichikawa, the party adjourned to the dining hall. The subjects of conversation were woman suffrage for women, the abolition of peace preservation laws, an amendment of the criminal law, the prohibition of liquor and smoking, and the abandonment of the system of licensed prostitutes. Mr. Iwasaki, a Seiyukai M.P., declared

that while the enjoyment by women of equal political rights with men was a thing much to be desired, the time has not yet arrived to enforce such a proposal. Opposition to Mr. Iwasaki came from Miss Hiratsuka, who attempted to blast his contention. Mr. Sei, speaking of his daughter, said, "My daughter is unable to prepare food. Neither is she able to greet visitors properly. What she is doing all day is to read books. My concern is how to bring up my daughter."

Miss Hiratsuka, interviewed by the *Asahi*, said: "As this was the first meeting of this sort, there was a hesitancy about speaking candidly by both hosts and guests. The conversation at that meeting was wide of the mark. A length of time is required to effect understanding between such groups of different sexes."

Mr. Hirooka expressed his hope that such meetings would be held as often as possible in the future.

The *Asahi* learns that Mr. Hirooka will meet such well-known women educational leaders as Miss Uta Shimoda, Mrs. Ko Kaetsu, and Mrs. Aya Tanabashi. After this meeting he hopes to invite socialists to a dinner, Mr. Sakai, a socialist leader, arranging for the meeting.—*Japan Advertiser*.

America and the League

The passing of the reins of government into the hands of the Republicans means that from next spring the policy of America will be changed. This is a matter which should not be ignored by Japan, especially at a time when she has much to do with America.

It seems that the Republicans intend to settle the Californian question without wounding the feelings of the Japanese and without ignoring the wishes of the Californians. On the Californian question, therefore, the Republicans have the same opinion as the Democratic Government, and so far as that question is concerned, the election of Senator Harding gives us no cause for anxiety.

The Republican victory in the Presidential election will not fail to have the effect of greatly affecting Japan's trade. If American Custom duties are raised, it

will become very difficult for Japan to export silk and other goods to America, and the American policy of protecting shipping will encroach upon the Japanese sphere of shipping activities in the Pacific. Moreover, American trade in China will also show greater activity.

The Republicans declare in their platform that while they will make no concessions in upholding America's rights, they will duly respect the rights of other countries. In other words, they are opposed to the idealism of Mr. Wilson, and intend to return to the Monroe Doctrine. This is a wise policy. If the Republicans extend its application to the Far East, we believe it will be possible to sweep away clouds sometimes hovering between Japan and America.

The election of Mr. Harding means the defeat of the supporters of the League of Nations. It has been made clearer that America will not join it as it is. This is a great question not only to Japan but to all other countries signatory to the League Covenant. With the election of Mr. Harding it has become all the more interesting to watch what steps will be taken by America and the members of the League.—*Osaka Mainichi*.

S. S. Convention and Internationalism

Since the war various countries have attempted reconstruction of many things, including religion. In Japan Christianity is not yet generally believed, and as the influence of Buddhism is still as great as ever, we should perhaps expect religious reconstruction from the Buddhists. However, we have heard of no attempt at religious reconstruction in any sect of Buddhism. While such is the case in this country, Christians have arranged to hold the World's Sunday School Convention in Tokyo, the event embodying the first world-wide religious movement since the war. At this state of affairs we cannot but have a strange feeling. The world war has had the effect of promoting international co-operation, and particular significance attaches to the Sunday School Convention. It makes us particularly delighted that the Convention should be held at Tokyo.

The California question being complicated, the situation between Japan and America causes us much concern regarding the future. Yet no less than 1,000 American missionaries have come to this country in a spirit of public service. We are convinced that the shaking of hands between the American and Japanese religionists will lead to that between the peoples of the two countries. It goes without saying that the anti-Japanese agitation of some Americans is due to lack of knowledge regarding Japan and her people. If the arrival of many Americans affords an opportunity for us to acquaint the American people generally with the state of affairs in this country, it will considerably benefit both Japan and America. In view of the fact that those whose principal object was to see sights were not selected as delegates, it is clear that the visitors are all real religionists. The Japanese committee arranged to enable them to spend afternoons in sight seeing and other purposes, but they declined the proposal and refused to accept any invitations until 4 o'clock in the afternoon. This fact alone is sufficient to show how serious the American visitors are. We have no doubt that if the real state of affairs in this country is introduced to America by such reverential men, it will have a very useful effect.

—Hochi

Kind-Hearted Koreans

The Editor of the *Herald of Asia* does not believe that the Koreans are stupid or mad. On the contrary he deems them a kind-hearted and grateful people. Commenting upon the report that the Japanese colony at Sanzempo, in the province of South Kyongsang, had decided to organise and arm a self protection corps in view of the attitude of the Koreans, he makes the suggestion that either the Koreans at Sanzempo are a particularly bad lot or that there is something wrong about the Japanese colony there.

"We know Japanese land-owners in Chosen whose humane treatment of their Korean tenant-farmers has earned the latter's entire confidence and affection, so that the good relations between them have

never been disturbed even in the worst days of the independence movement. We also know small individual Japanese farmers living scattered among Korean farmers without ever being in any way molested by the natives. Then again only recently, a young plucky boy of seventeen, a student of a middle school at Hiroshima, made during this summer a remarkable journey through Korea, Manchuria, and part of Siberia, on two yen to start with. Declining all offer of police protection, he travelled alone through the interior of Korea, and everywhere he was treated by the Koreans with the utmost kindness and hospitality. As the result of his experience, he has said in a Press interview that it is only the sight of sabres that inflames Korean hatred and that they have little hatred towards individual Japanese. Whatever value may be attached to his juvenile opinion, there is no gainsaying the fact of his safe journey through the length of the whole peninsula, everywhere willingly assisted, fed and lodged by Koreans. If any Japanese colony cannot get along with their native neighbours, the presumption is that there is something wrong with the Japanese."

Japanese In U.S. Criticize Tokyo

The Japanese in the United States are against the foreign policy of the Japanese government, according to Mr. Shukai Katsuda, former Japanese Minister of Finance, who returned home lately from America, where he has studied the attitude of the Japanese immigrants. In an interview with the Hochi the former official said that his countrymen abroad are intensely opposed to the occupation of Siberia and Saghalien.

Marquis Hirohata, who was present at the Seamen's Conference at Genoa, and who returned to Japan by the same ship with Mr. Katsuda, interviewed by the Hochi, said: "On my returning journey I visited California. As the result of investigations, I came to the conclusion that the talk of war indulged in by the Japanese at home is largely responsible for the increased anti-Japanese sentiment of Americans, especially Californians. I hope that the Japanese here will restrain

themselves a little when they talk on the Californian question."—*Japan Advertiser*

A Moderate Article

The *Osaka Asahi* says: It is a notable sign that the influential newspapers of New York and Washington have come to show considerable anxiety regarding the Japanese-American dispute. This may be taken as a reflection of the gradual rousing of public opinion in this country concerning the anti-Japanese question of California. In the past the public opinion of the eastern States was opposed to the attitude of the Californians, and it may be supposed that the Americans in those parts of America must regard the anti-Japanese question on the Pacific as very regrettable. Anti-Japanism may not be confined to California and may tend to spread with the development of the Japanese, but when the issue is considered from the standpoint of America as a whole, it is a local issue, and this fact should not be overlooked by all who discuss the Japanese-American relations. In our opinion the so-called anti-Japanese question is an issue between the Californian Legislature and the Japanese residents, but there are not wanting papers in this country which regard the question as fundamentally a serious issue between Japan and America and which are trying to arouse public opinion. It is not unnatural that the public opinion of the eastern States, while being apparently at ease in view of the moderate attitude of the Japanese Foreign Office, should still show some anxiety lest a time should come when it might be difficult for the two countries to settle the trouble by peaceful means.

Theoretically speaking, there is no reason why the "melting-pot of races" should exclude Orientals alone, but it should be noted that the conditions of America are too complicated and the Americans are too practical a people to admit of the unqualified application of that theory. From the theoretical point of view, there was not a single defect in Japan's racial equality proposal to the Paris Conference, but in practice, the proposal was tantamount to a demand which it was impossible for the American and British delegates to concede. The

only result of the Japanese action was to make them all the more cautious in trying to prevent the influx of colored races. To our way of thinking, it is as difficult to make the Anglo-Saxon race abandon its racial prejudice as to change the color of the peoples belonging to it. We do not believe that the Japanese delegates will again introduce the race equality proposal to the League of Nations Assembly, but if we are mistaken, the Japanese Government will only be making a sort of international mischief. One of the results of the Japanese action at the Paris Conference was increased fear of Japan on the part of Australia, and this fear made the latter desire to approach America, with the consequence that a gloom was cast over Anglo-Japanese friendship. This tendency will only be accentuated if Japan re-introduces the race equality proposal.

It should be noted that the anti-Japanese question also has a bearing on the internal administration of this country. In the last session of the Diet the people were compelled to agree to the expenditure of over ¥600,000,000 for the extension of the navy. If anti-American sentiment is aroused at this juncture with regard to the racial question, it may be taken advantage of by the American militarists who may on their part instigate the American citizens and demand a greater expansion of the navy. There is not much difference between Japan and America in that imperialists exist in both countries the militarists maintain their position in Government quarters. Progressive men should not forget that the militarists of Japan and foreign countries are alike enemies to them. Nor should it be forgotten that there are influential progressivists in America and that they are espousing the cause of peace.

If an excuse is given to the militarists, it may lead to an unnecessary naval race between Japan and America, and will this not involve the two countries in consequences which were not even dreamed of at the outset? Except a very few fanatics, no one in this country dreams of a Japanese-American War, but all must recognize that the danger of such a contingency is already brewing. Nothing

is more foolish than to make Japan and America follow in the footsteps of Great Britain and Germany. Japan today has much to do internally. The burden of armaments has obstructed the development of the social organism of this country during the last dozen years; Japan as a nation is in the foremost rank of the Powers, but her people individually belong to the third class. At a time when the country occupies a favorable position internationally, every effort should be made to improve the internal state of affairs and realize a better Japan. But

the people of this country are giving an excuse to both the Japanese and American militarists, and are about to be compelled to engage in an unnecessary race in the building up of armaments, thus driving the state into a dangerous position. We do not believe that the people of this country are unable to learn the lesson of the European war, but all who know that this war owed its origin to the naval race between Great Britain and Germany should save no effort to prevent the possible occurrence of similar danger between Japan and America.—*Japan Advertiser*

THE JAPAN RED CROSS SOCIETY AND THE JAPAN MAGAZINE

Arrangements have just been made between the Japan Red Cross Society and the *Japan Magazine*, to publish regular reports of the work of the Society from January, 1921.

TOBACCOS, CIGARS & CIGARETTES

The Imperial Japanese Government Monopoly Bureau aims to keep in stock, besides its own products, every description of manufactured-tobaccos of the world, so as to enable visitors to Japan to obtain them at any of the chief retail-shops throughout the Empire.

CIGARS.—Havana, Punch, Partagas, Behrens, etc. **Manila**, Compania General, Oriente, Insular, Alhambra, Manila Commercial, etc.

CIGARETTES.—Egypt and Greece, Simon Arzt, Melkonian, Melachrino, Osman, Dimitrino, Maspero, Stefanou, etc. **Malta**, Cousis, etc. **England**, Gallaher, Taddy, Wills, Westminster, etc. **Manila**, Alhambra, Manila Commercial, Oriente, etc.

PIPE MIXTURES.—England, Gallaher, Taddy, Carreras, Wills, Hill, Cope, etc. **France**, Tobacco Regie. **U.S.A.**, Falk, Blackwell, American Tobacco Company, etc.

PLUGS.—**U.S.A.**, British American Tobacco Company, etc.

Price List can be had on application to the Local Monopoly Office.